Christian Behaviour;

OR THE

Fruits of true *Christianity*.

Shewing the Ground from whence they flow, in their Godlike order in the Duty of *Relations*, as *Husbands*, *Wives*, *Parents*, *Children*, *Masters*, *Servants*, &c.

With a Word of Direction to all *Backsliders*.

By *John Bunyan*, a Prisoner of *Hope*.

The Earth that drinketh in the Rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed receiveth blessing from God: But that which beareth Briers and Thorns is nigh unto cursing, whose end is to be burned, Heb. 6. 7, 8.

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THE EPISTLE TO THE READER.

Courteous Reader,

Having formerly writ some small matter, touching the Doctrine of Faith; *as* Justification by Grace through the Faith of Christs Blood, *&c. I do here, as the second to that Doctrine, present thee with a few lines, touching* Good Works, *that I might, as at first I shewed thee the* Good *and* Glory *of the one, so now shew thee the* Beauty *and* Excellency *of the other:*

The Epistle

For though we are justified, Rom. 3. 24, &c. *freely by Grace through Christ before God;* yet *we are justified before Men,* Jam. 2. 18. *by our Works: Nay, a life of Holiness flowing from Faith in us that are saved by Grace, it doth justifie that Grace before the World that justifies us before God,* 2 Cor. 6. 1, 3. 2 Cor. 9. 12, 13, 1 Pet. 2. 11, 12.

I have not here only in general treated of this Doctrine of Good Works, *but particularly* (*after some discourse about Works flowing from Faith, and what makes it truly and gospelly Good*) *I discourse of them as we stand under our several relations in this World among men;*

As first, The Duty of the Master of a Family: Of the Husband to his Wife; and of hers to him: Of the Duty of Parents to their Children

dren; and of Children to their Parents: Of Masters also to their Servants; and of the Servant again to his Master; *with a brief touch upon* Good Neighbourhood; *and a discovery of* Covetousness, Pride and Uncleanness, *which are great Obstructions to a truly Gospel-Conversation.*

I know there are many that have treated of Good Works *in large and learned Discourses, but, I doubt, all have not so* Gospelized *their discourses as become them, and as the* Doctrine of the Grace of God *calleth for. However, I thought it my duty to add this discourse to all that are past; and that for these Reasons.*

First, *to take away those Aspersions that the Adversaries cast upon our Doctrine (*Rom. 3, 8. *as also in the dayes of* Paul*) that because we preach*

Justification *without the Works of the Law; therefore they pretend we plead for loosness of life,* whose damnation is just.

Secondly, *Because though there be much discourse about Works in general; yet a particular Discourse of them, as afore is touched, is too much neglected, and by this means every one too much left at uncertainties (as from them) of their several works under their particular Relations, which I think is one reason of that disorder in Families and Places, where God's People live, to their shame, and the dishonour of their God.*

Thirdly, *Because these few Books that do particularly treat thus of* Good Works, *are, I think, now so scarce, or so big, that but few have them, and few buy them, if they may be had, especially our new Converts; for whose sakes*

sakes principally this short Discourse is intended: and indeed this is one reason of my brevity, that the price might neither be burdensome, nor the reading long and tedious: Multitude of words drown the Memory; *and an Exhortation* in few words, *may yet be so full, that the Reader may find that in the side of a sheet, which some are forced to hunt for in a whole Quire,* &c. *The Lord teach us this Wisdom.*

Fourthly, *I have written this Book, to shew that I bear a fellow-Testimony and Witness (with all that know God) of the Operation that Grace hath, and will have in the heart that hath savingly received it.*

Lastly, *I have thus written, because it is amiable,* and pleasant to God, when Christians *keep their* Rank, Relation *and* Station, *doing*

all as become their Quality & Calling. When Christians stand every one in *their places, and do the work of their* Relations, *then they are like the flowers in the Garden,* that stand and *grow where the Gardner hath* planted them, *and then they shall both honour the Garden in which they are planted, and the Gardner that hath so disposed of them: From the Hysop on the Wall, to the Cedar in* Lebanon, *their* Fruit *is their glory. And seeing the stock into which we are planted, is the fruitfullest stock; the sap conveyed thereout the fruitfullest sap, and the dresser of our souls, the wisest Husbandman,* John 15. 1. *How contrary to nature, to example, and expectation should we be, if we should not be* rich *in* Good Works.

Wherefore take heed of being painted fire, wherein is no warmth, and painted flowers, which retain no smell,

and

to the Reader.

and of being painted trees, whereon i
no fruit. Whoso boasteth himself o
a false gift, is like Clouds and Win
without Rain, *Prov.* 25. 14.

Farewel

The Lord be with thy Spirit, tha
thou mayest profit for time t
come.

J. BUNYAN.

Christian

Christian Behaviour;

OR,

The *Fruits* of true *Christianity*.

Tit. 3. 7, 8.

That being justified by his Grace, we should be made Heirs according to the hope of Eternal Life.

This is a faithful Saying; and these things I will that you affirm constantly, that they which have believed in God, might be careful to maintain good Works. These things are good and profitable unto men.

I Shall not at this time discourse of every Particular at large, included in these words, but shall briefly fall upon those things that I judge most necessary

ceſſary for the People of God: Neither ſhall I need to make any great preamble to the words for their Explication, they themſelves being plain, and without that ambiguity that calleth for ſuch a thing, the general ſcop being this, *That they which have believed in God, ſhould be careful to maintain Good Works.*

But yet, to proſecute what I intend with what clearneſs I may, I ſhall in a word or two make way for what is to be the main of this Book.

[*This is a Faithful Saying.*] This. Which? Why that which goeth before, namely, *That being juſtified by Grace, we ſhould be made Heirs according to the hope of Eternal Life. This is a faithful ſaying, and theſe things I will that thou affirm conſtantly.*

Why ſo?

Why, *that they which have believed in God, might be careful to maintain Good Works.*

The meaning is, That the way to provoke others to *Good Works*, is conſtantly (in the evidence and demonſtratio

of the Spirit) to shew them the certainty of their being by Grace made Heirs of *Eternal Life.*

From this Scripture therefore I do gather these things observable.

First, *That Good Works do flow from Faith.* Yea,

Secondly, *That every one that believeth should be careful that their Works be Good.*

Thirldly, *That every Believer should not only be careful that their Works be good, and for the present do them, but should also be careful to maintain them; that is, They should carefully study to keep in a constant course of Good Works.*

And lastly, *That the best way to provoke both our selves and others to this Work, It is to be often affirming to others, the Doctrine of Justification by Grace, and to believe it our selves.* This is a faithful Saying; and these things I will, *saith Paul*, that thou affirm constantly, that they who have believed in God, might be careful to maintain Good Works.

I begin with the first.

That Good Works do flow from Faith.

This

This is evident divers wayes. First, from the impossibility of their flowing from any other thing; they must either flow from Faith, or not at all: *For whatsoever is not of Faith, is sin.* And again; *without Faith it is impossible to please Him,* (Rom. 14. 23. Heb. 11. 6.) Every man by nature, before Faith, is an evil and a corrupt tree: *And a corrupt tree cannot bring forth good fruit. Do men gather grapes of thorns, or figs of thistles?* (Mat. 7. 16, 17.) Now a man is made good by Faith, and by that bringeth forth the Fruits that are acceptable to God, (*Heb.* 11. 4. *Col.* 1. 4, 5, 6.) Wherefore sinners before faith, are compared to the Wilderness, whose fruits are briers and thornes; and whose hearts are the habitation of Dragons; that is, of Devils, (*Isa.* 35. 6, 7. *Heb.* 6. 7, 8.) And hence again it is, that they are said to be *Godless, Christless, Spiritless, Faithless, Hopeless;* without the *Covenant* of *Grace*, without *Strength*; enemies in their minds by wicked works, and possessed by the Spirit of wickedness, as a Castle by a Conqueror,

queror, *Ephes.* 2. 12. *Jude* 19. 2 *Thes.* 3. 2. *Col.* 1. 21. *Luke* 11. 21.

Now these things being thus, it is impossible that all the men under heaven, that are unconverted, should be able to bring forth one work rightly good; even as impossible, as for all the Briers and Thrones under Heaven, to bring forth one cluster of Grapes, or one bunch of Figs; for indeed they want the qualification: A Thorn bringeth not forth Figs, because it wanteth the nature of the Fig-tree; and so doth the Bramble the nature of the Vine. *Good Works* must come from a good heart.

Now, this the unbeliever wanteth, because he wanteth *Faith*; *For 'tis that which purifieth the heart* (Luk. 6. 45. Acts 15. 9.) *Good Works* must come from love to the Lord Jesus; but this the unbeliever wanteth also; *Because he wanteth Faith: for Faith worketh by love, and by that means doth good*, as Gal. 5. 6.

And hence again it is, That though the carnal man doth never so much which he calleth good, yet it is rejected, slighted,

ted, and turned as dirt in his face again; his prayers are abominable, his plowing is sin, and all his righteousness as menstruous rags (*Prov.* 15.8. *Prov.* 21. 4. *Isa.* 60.4.) Thus you see, that without Faith there is no *Good Works*. Now then to shew you that they flow from Faith. And that,

For that Faith is a principle of Life by which a Christian lives (Gal. 2. 20, 21.) *a principle of Motion by which it walks towards Heaven in the Way of Holiness*, (Rom. 4. 12. 2 Cor. 5.7.) It is also a principle of *strength*, by which the soul opposeth its lust, the Devil and this World, and over-comes them; *This is your victory, even your Faith*, (1 John 5. 4, 5.) Faith in the heart of a Christian, is like the Salt that was thrown into the corrupt Fountain, that made the naughty waters good, and the Land fruitful (2 *Kings* 2. 19, 20, 21.) Faith, when it is wrought in the heart, it is like leaven hid in the meal, *Mat.* 13.33. or like perfume, that lighteth upon stinking leather, turning the smell of the leather into

the savour of the perfume; it being then planted in the heart, and having its natural inclination to holiness. Hence it is that there followeth an alteration of the life and conversation, and so bringeth forth fruit accordingly. *A good man out of the good treasure of his heart, bringeth forth good fruit*, Luk. 6.45. Which treasure, I say, is this Faith (*Jam.* 2.5. 1 *Pet.* 1.7.) And therefore it is, that Faith is called, *The Faith according to Godliness, and the most holy Faith*, *Tit.* 1. 1. *Jude* 20.

2. *Good Works* must needs flow from *Faith*, or no way; Because, *that alone carrieth in it an argument sufficiently prevalent to win upon our natures, to make them comply with holiness.*

Faith sheweth us that God loveth us, that he forgiveth us our sins, that he counteth us for his Children, having freely justified us through the Blood of his Son, *Rom.* 3.24,25. *Rom.* 4. *Heb.* 11. 13. 1 *Pet.* 1.8.

Faith receiveth the Promise, imbraceth it, and comforteth the Soul unspeakably

ably with it. *Faith* is so great an Artist in arguing and reasoning with the soul, that it will bring over the hardest heart that it hath to deal with: It will bring to my remembrance at once, both my vileness against God, and his goodness towards me; it will shew me, that though I deserve not to breath in the Air, yet that God will have me an Heir of Glory.

Now, there is no argument greater than this: this will make a man run thorow ten thousand difficulties to answer God (though it never can) for the Grace that he hath bestowed on it.

Further, *Faith* will shew me how distinguishingly this Love of God hath set it self upon me: It will shew me, that though *Esau* was *Jacobs* Brother, yet he loved *Jacob*, Mal. 1. 2. that though there were thousands more besids me that were as good as me, yet I must be the man that must be chosen.

Now this, I say, is a marvellous argument, and unspeakably prevaileth with the sinner, as saith the Apostle, *For the*

Love

Love of Christ constrains us, because we thus judge, That if one dyed for all, then are all dead, and that he died for all, that they which live (that is by Faith) should not henceforth live unto themselves, but to Him that died for them, and rose again, 2 Cor. 5. 14. *Love*, saith the Wise man, *is strong as Death; many waters cannot quench Love, neither can the floods drown it: If a man would give all the substance of his house for Love, it would be utterly contemned.* Song. 8. 6, 7.

Oh! when the broken dying condemned sinner, can but see, by Faith, the Love of a tender-hearted Saviour; and also see what he underwent to deliver it from under that Death, Guilt and Hell that now he feels and fears, which also it knoweth it hath most justly and highly deserved: Then bless the Lord, O my soul; and what shall I render unto the Lord for all his benefits? *Psal.* 103. 1, 2, 3. *Psal.* 116. 1, 2, 3, 4, 5, 6, 7, 8, 10, 11, 12, 13, 14.

Thus is Faith a prevailing argument to the sinner, whereby he is fetched off from

rom what he was, and constrained to end and yeeld to what before it neither would nor could, 1 *Cor.* 2. 14. *Rom.* 8.

And hence it is, that Gospel-obedience is called the *Obedience of Faith*, as well as obedience *to the Faith*, (*Rom.* 16. 26. For it must be by the Faith of Christ in my heart, that I submit to the Word of Faith in the Bible, otherwise all is to no profit, as saith the Apostle, *The Word preached did not profit them, it not being mixed with Faith in them that heard it* (Heb. 4. 2.) For Faith alone can see the reality of what the Gospel saith; and so I say, argue over the heart to the imbracing of it.

4. *Faith* is such a Grace, as wil represent to the soul all things in their proper colours: it doth not (as doth unbelief and ignorance) shew us all things out of order, puting darkness for light, and bitter for sweet, but will set every thing in his proper place before our eyes, God and Christ shall be with it, the chiefest good, the most lovely and amiable; a

Heavenly

Heavenly Life shall be of greater estee
and more desirable, than all the tre
sures of *Egypt*: Righteousness & San
fication will be the thing after which
will most vehemently press, becaus
seeth not only Death and Damnation,
the fruits of sin, but sin also in it sel
distinct from the punishment belongi
to it, a detestible, horrible, and odiou
thing, *Heb.*11.25,26,27. *Phil.*3.7,8,
10,11,12. *Rom.*12.9.

By *Faith* we see this World hath n
abiding in it for us, nor no satisfactio
if it were otherwise, *Prov.* 33.5. *Hel*
11.15,16. & 13.14. 1 *Cor.*7.29,30,31
And hence it is, that the People of Go
have groaned to be gone from hence, int
a state that is both sinless, and tempta
tionless: And hence it is again, that the
have run through so many Tryals, Afflic
tions and Adversities, even because o
that Love to holiness of life, that Faith
being in their hearts did *prompt* them to
by shewing them the worth and durable
ness of that which was good, and th
irksomeness and evil of all things else

2 *Cor*

Cor. 5. 1, 2, 3, 4, 5, 6, 7, 8. *Heb.* 11. 33, 4, 35, 36, 37, 38, 39.

5. *Faith* layeth hold of that which is ble to help the soul to bring forth *Good Works*: It layeth hold of, and ingageth he Strength of Christ, and by that overcometh that which oppresseth. I can do l things through Christ that strengthenth me, *Phil.* 4. 13.

In a word, A Life of Holiness and Godliness in this world, doth so inseparably follow a Principle of Faith, that is both monstrous and ridiculous to uppose the contrary. What, shall not e that hath life have motion? *Gal.* 2. o. He that hath by Faith received the pirit of Holiness, shall not he be Ho- ? *Gal.* 3. 2. And he that is called to Glory and Vertue, Shall not he add to is Faith Vertue? 2 *Pet.* 1. 4, 5. We are y Faith made good Trees, and shall not e bring forth good Fruit? *Luke* 6. 43. They that believe are created in Christ esus unto *Good Works*; and God hath, efore the world was, ordained that we hould walk in them; and shall both our

second

second Creation, and God's fore-ordination be made frustrate? *Ephes.* 1.4. & 10. Besides, the Children of Faith are the Children of Light, and of the Day 1 *Tim.* 5.5. Lights upon a Hill, & Candles on a Candle-stick, and shall not they shine? They are the Salt of the Earth, shall not they be seasoning? *Mat.* 5.13, 14.

The Believer is the *alone* Man, to whom God sheweth to the World the Power of his Grace, the operation of his Peoples Faith, *&c.* The unbeliever reade indeed of the Power of Grace, of the Faith, Hope, Love, Joy, Peace, and Sanctification of the Heart of the Christian, but they feel nothing of that sin killing operation that is in these things, these are to them as a story out of *Rome* or *Spain*: Wherefore, to shew them in others, what they find not in themselves, God worketh Faith, Hope, Love, *&c.* in a Generation that shall serve him; and by them they shall see what they cannot find in themselves; and by this means they shall be convinced, that though sin

and

nd the pleasures of this life, be sweet to
hem, yet there is a People otherwise-
minded, even such a People, that do in-
eed see the Glory of that which others
eade of, and from that sight, take plea-
ure in those things which they are most
verse unto. To this, I say, are Christi-
ns called; herein is God glorified;
Hereby are sinners convinced; and by
his is the World condemned, 1 *Thes.* 4.
. 1 *Pet.* 2. 12. & 3. 1. *Heb.* 11. 7.

Object. *But if Faith doth so naturally cause* Good Works, *what then is the reason that God's People find it so hard a matter to be Faithful in* Good Works?

I answer, *First*, God's People are fruitful in *Good Works, according to the proportion of their Faith*; if they be slender in *Good Works*, it is because they are weak in Faith. Little faith is like small candles, or a weak fire, which though they shine, and have heat, yet but dim shining, and but small heat, when compared with bigger Candles & greater Fire. The reason why *Sardis* had some in it whose

works

works were not perfect before God; to
was because they did not hold fast, b
Faith, the Word that they had formerl gr
heard, and received, *Rev.* 3. 1, 2, 3. th
Secondly, There may be a great mistak th
in our judging of our own fruitfulness
the soul that indeed is candid, and righ y
at heart, is taught by Grace to judge fu
self, though fruitful, yet barren upo
two accounts; 1. *When it compareth it* to
life to the Mercy bestowed upon it: Fo its
when a Soul doth indeed consider th
greatness and riches of the Mercy be a
stowed upon it, then it must needs cr str
out, *O wretched man that I am!* Rom
7. 24. for it seeth it self wonderfully t
fall short of a Conversation becomin
one who hath received so great a benefit ca
2. *It may also judge it self barren*, becaus fo
it falleth so far short of that it woul to
attain unto; it cannot do the thing tha he
it would, *Gal.* 5. 17. 3. The heart o
a Christian is naturally very barren; up be
on which, though the Seed of Grac wi
(that is the fruitfullest of all Seeds) b th
sowen, yet the heart is naturally subjec fo
t

to bring forth weeds, *Mat.* 15. 19.

Now, to have a good Crop from such ground, doth argue the fruitfulness of the Seed: wherefore I conclude upon these three things.

First, That the Seed of Faith is a very fruitful Seed, in that it will be fruitful in so barren a soil.

Secondly, That Faith is not beholding to the heart, but the heart to it, for all its fruitfulness.

Thirdly, That therefore the way to be a more fruitful Christian, it is to be stronger in believing.

Now for the second thing, to wit, *That every one that believeth should be careful that their Works be Good.* This followeth from what went just before; to wit, That the heart of a Christian is a heart subject to bring forth weeds.

There is Flesh as well as Spirit in the best of Saints: and as the Spirit of Grace will be alwayes putting forth something that is good, so the Flesh will be putting forth continually that which is evil.

For the Flesh lusteth against the Spirit, and the Spirit against the Flesh, Gal. 5. 17. Now, this considered, is the cause why you find so often in the Scriptures so many items & cautions to the Christians to look to their lives and conversations. As, *Keep thy heart with all diligence*, Prov. 4.23. *Watch ye; stand fast in the Faith, quit you like men, be strong*, 1 Cor. 16. 13. *Be not deceived, God is not mocked; for whatever a man soweth, that shall he reap: for he that soweth to the flesh, shall of the flesh reap Corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting*, Gal. 6. 7, 8.

All works are not good that seem to be so: It is one thing for a mans wayes to be right in his own eye; and another, for them to be right in God's. Often that which is in high estimation with men, is abomination in the sight of God, *Prov.* 30. 12. *Luke* 16. 15.

Seeing Corruption is not yet out of our natures, there is a proneness in us to build upon the right foundation, Wood, Hay and Stubble, instead of Gold and Silver

Silver and precious Stones, 1 *Cor.* 3. 11, 13, 14, 15. How was both *David* the King, *Nathan* the Prophet, and *Uzza* the Priest deceived, touching *Good Works?* 1 Chron. 17. 1, 2, 3, 4. 1 Chron. 13. 9, 10, 11. *Peter* also in both his defending his Master in the Garden, and in diswading of him from his sufferings, though both out of love and affection to his Master, was deceived touching *Good Works*, Mat. 16. 22, 23. John 18. 9, 10.

Many have miscarried both as to Doctrine, Worship, and the prosecution of each.

1. *For Doctrine.* Christ tells the Jews, *That they taught for the Doctrines of God, the doctrines and traditions of men*, Mat. 15. Mark 7. As also saith the Apostle, *They teach things they ought not, for filthy lucres sake*, Tit. 1. 11.

2. Also, *touching Worship*, we find how frequently men have mistaken both for time, place and matter with which they worshipped.

1. *For time.* It hath been that which

man hath devised, not which God hath commanded, 1 *Kings* 12. 32. *They change the Ordinances*, saith *Isaiah*, *Isa.* 24.5. *They change God's Judgments into wickedness*, saith *Ezekiel*, *Ezek.* 5.6.

2. *For place.* When they should have *worshipped* at *Jerusalem*, they *worshipped* at *Bethel*, at *Gilgal*, and *Dan*, in *Gardens* under *Poplers* and *Elms*, 1 *Kings* 12. 26, 27, 28, 29. *Hos.* 4. 13, 14, 15. *Isa.* 65. 2, 3, 4, 5.

3. For the *matter* with which they *worshipped*: Instead of bringing according to the *Commandment*, they brought the *lame*, the *torn*, and the *sick*: they would sanctifie themselves in *Gardens*, with *Swines-flesh* and *Mice*, when they should have done it at *Jerusalem*, with *Bullucks* and *Lambs*, *Isa.* 66. 17.

Again, Touching mens prosecuting their *Zeal* for their *Worship*, *&c.* that they do think right: How hot hath it been, though with no reason at all. *Nebuchadnezzar* will have his *Fiery-Furnace*, and *Darius* his *Lyons-Den* for *Nonconformists*, *Dan.* 3. 6. & 6. 7, *&c.*

Again,

Again, they have persecuted men even to strange Cities; have laid traps and snares in every corner to intrap and to intangle their Words; and if they could at any time but kill the Persons that dissented from them, they would think they did God *good service*, *Acts* 26. 11. *Luke* 11.53,54. *John*.16.1,2. But what need we look so far from home, (were it not that I would seal my Sayings with Truth) we need look no further to affirm this position, than to the *Papists* and their *Companions*: How many have they in all ages *hanged*, *burned*, *starved*, *drowned*, *wracked*, *dismembred* and *murdered*, both openly and in secret? and all under a pretence of God, his Worship, and *Good Works*.

Thus you see how both Wise men and Fools, Saints and Sinners, Christians and Heathens, have erred in the business of *Good Works*; Wherefore every one should be careful to see that their *works* be good.

Now, then to prevent, if God will, miscarriage in this matter, I shall propound unto you what it is for a *Work* to be rightly *Good*.

First, A *Good Work* must have, *The Word for its authority.*

Secondly, It must, as afore was said, *flow from Faith.*

Thirdly, It must be, *both rightly timed, and rightly placed.*

Fourthly, It must be done, *Willingly, chearfully*, &c.

1. It must have the Word for its authority.

Zeal without knowledge, is like a metled Horse without eyes, or like a sword in a mad-man's hand: and there is no knowledge where there is not the Word; *For if they reject the Word of the Lord, and* act not by that, *What Wisdom is in them?* saith the Prophet, *Jer.* 8. 9. *Isa.* 8. 20. Wherefore see thou have the Word for what thou dost.

2. As there must be the Word for the authorizing of what thou dost, so there must be Faith, from which it must flow, as I shewed you before: *For whatever is not of faith is sin: and without faith, it is impossible to please God.* Now I say, without the Word there is no Faith; *Rom.* 10. 17.

10. 17. As without Faith there is no good, let mens pretences be what they will.

3. As it must have these two afore-named, so also it must have, first, right Time, and secondly, right Place.

1. It must be rightly timed: Every work is not to be done at the same time, every time not being convenient for such a work: *There is a time for all things; and every thing is beautiful in its time, Eccles.* 31. 11. There is a *time* to pray, a *time* to hear; a *time* to read, a *time* to confer; a *time* to meditate; a *time* to do, and a *time* to suffer. Now, to be hearing when we should be preaching, and doing, that is, yeelding active obedience to that under which we ought to suffer, is not good. Christ was very wary, that both his doings and sufferings were rightly timed, *John* 2. 3, 4. & 13. 1, 2. and herein we ought to follow his steps: To be at plow in the field, when I should be hearing the Word, is not good; and to be talking abroad, when I should be instructing my family at home, is as

bad. *Who so keepeth the Commandment shall feel no evil thing: and a wise man heart discerneth both time and judgement* Eccles. 8, 5. Good things mis-timed, are fruitless, unprofitable, and vain.

2. As things must have their right time, so they must be rightly placed; for the misplacing of any work, is as bad as the mis-timing of it.

When I say, things, if good, must be rightly placed, I mean, we should not give to any work more than the Word of God alloweth it; neither should we give it less: Mint, Anise, and Cummin, are not so weighty matters, as *Faith* and the *Love* of God, as in *Mat.* 23.23. For a Pastor to be exercising the office of a Deacon instead of the office of a Pastor, it is misplacing of works, *Acts* 6. 2. For *Martha* to be making outward provision for Christ, when she should have sate at his feet to hear his Word, was the mis-placing a work; and for her sister to have done it at her request, (though the thing in it self was good) had been her sin also, *Luke* 10. 39, 40, 41, 42. Now

Now, to prevent the misplacing of *Good Works*, observe,

First, They misplace them that set them in the room of Christ, *Rom.* 10. 1,2,3.

Secondly, They also misplace them that make them co-partners with Him, *Rom.* 9.31,32. *Acts* 15.1.

This is, *setting up our posts by God's posts; and man's righteousness by the righteousness of Christ*, Ezek. 43. 7, 8. these are said to be teachers of the Law, not knowing what they say, nor whereof they affirm, 1 *Tim.* 1.7.

Thirdly, They also misplace works, who ascribe to a work of less moment, that honour that belongeth to a work more noble: and such are, 1. Those who count the ceremonial part of an Ordinance, as good as the doctrine and signification of it.

2. Such who count the dictates and impulses of a meer natural conscience, as good, as high, and divine, as the leadings and movings of the Spirit of Christ.

3. Those also who count it enough to

do *something* of what God hath commanded (and that *something*, possibly the least) instead of all, and the things more necessary and weighty.

Fourthly, They also much misplace them, who count things indifferent, as high as those that are absolutely necessary in the Worship of God.

5ly. But they grosser, who place men traditions above them.

6ly. And they greatest of all, who put *bitter for sweet*, and *darkness for light*. All these things we must shun and avoid, as things absolutly obstructive to *Good Works*.

Wherefore, touching *Good Works*; *Obedience is better than Sacrifice*; that is, to do things according to the Word of God, is better than to do them according to my fancy & conceit, 1 *Sam.* 15.22. Wherefore *let all things be done decently and in order*, 1 *Cor.* 14.40.

Again, as *Good Works* should be ordered and qualified as afore is touched, so they should be done *from the heart, willingly, chearfully, with simplicity and charity, according to what a man hath*, 1 Joh. 3.

5. 3. 2 Cor. 9. 7. Rom. 12, 8. Col. 3. 20. 1 Cor. 10. 14. 1 Cor. 8. 12.

Further, There are three things that a man should have in his eye in every work he doth.

1. *The honour of God*, 1 Cor. 6. 20.

2. *The edification of his Neighbour*, 1 Cor. 14. 26.

3. *The expediency or inexpediency of what I am to do*, 1 Cor. 6. 12. And alwayes observe it, that the honour of God is wrapped up in the edification of thy neighbour; and the edification of thy neighbour, in the expediency of what thou dost.

Again, if thou wouldst walk to the edification of thy neighbour, and so to God's honour, in the midst of thy observers; Beware, 1. That thou in thy words and carriages, dost so demean thy self, that Christ in his precious benefits may be with clearness spoken forth by thee: and take heed, that thou dost not enter into doubtful points with them that are weak, *Rom.* 15. 1. but deal chiefly, lovingly, and wisely with their Consci-

ences

ences about those matters that tend to their better establishment in the Faith of their Justification, and deliverance from Death and Hell. *Comfort the feeble-minded, confirm the weak*, 1 Thes. 5. 14.

2. If thou be stronger than thy brother, take heed that thou do not that before him, that may offend his weak conscience; I mean, things that in themselves may be lawful: *All that is lawful is not expedient; all that is lawful edifieth not*, 1 Cor. 6. 12. Wherefore here is thy wisdom and love, that thou in some things deny thy self for thy brothers sake: 1 Cor. 8. 13. *I will not eat meat while the world standeth*, saith Paul, *lest I make my Brother to offend*. Wherefore have this Faith to thy self before God, *Rom.* 14. 22. but if thou walk otherwise, know, thou walkest not charitably, and so not to edification, and so not to Christ's honour, but dost sin against Christ, and wound thy weak brother, for whom Christ died, *Rom.* 14. 15. 1 *Cor.* 8. 12.

But I say, all this while keep thy eye upon the Word; take heed of going contrary

rary to that under any pretence whatever; for without the Word, there is nothing to God's glory, nor thy brothers edification. Wherefore, *walk wisely in a perfect way*, *Psal.* 101. 2, 3.

Having thus, in few words, shewed you what are works *rightly Good*, I beseech you in the Name of the Lord Jesus Christ, that you put your selves into a consciencious performance of them, that you may, while you live here, be Vessels of Honour, and fit for the Masters use, and prepared to every *Good Work*, 1 *Tim.* 6. 17. Study to approve things that are excellent, that you may be sincere, and without offence, until the Day of Christ, *Phil.* 1. 10. Covet communion with God; covet earnestly the best gifts, 1 *Cor.* 12. 31. Ah! we that are redeemed from among men, *Rev.* 14. 4. and that rejoyce in hope of the Glory of God; *Rom.* 5. 2. we that look, I say, for the blessed hope, and the glorious appearing of the Great God, and our Saviour Jesus Christ, *Tit.* 2. 13. *What manner of persons should we be in all holy Conversation and Godliness?* 2 Pet. 3. 11.

To

To conclude; For your further edifi-
tion, take a plain rehearsal of your sev-
ral general Duties and Works, to whi-
God ingageth you in his Word, accor-
ing to your places, callings, and rela-
ons in this World.

Touching the Master of a Family.

If thou have under thee a Family
then thou art to consider the several re-
lations thou standest under; and art t
know, that thou in each of them hast
work to do for God; and that he expec
eth thy faithful Deportment under eve
ry one of them. As,

First then in general, He that is th
Master of a Family, he hath, as unde
that relation, a work to do for God; t
wit, The right governing of his own Fa
mily; and his work is twofold.

1. Touching the spiritual State there-
of.

2. Touching the outward.

As touching the spiritual State of hi
Family; He ought to be very diligen
and

and circumspect, doing his utmost indeavour, both to increase Faith where it is begun, and to begin it where it is not.

Wherefore to this end, he ought diligently and frequently to lay before his household such things of God, out of his Word, as are sutable for each particular: and let no man question his Rule in the Word of God for such a practice; for if the thing it self were but of good report, and a thing tending to civil honesty, it is within the compass and bounds even of nature it self, and ought to be done, much more things of a higher nature: Besides, the Apostle exhorts us to, *Whatsoever things are honest, whatsoever things are true, just, and of good report, to think of them*, that is, to be mindful to do them, *Phil.* 4. 8. But to be conversant in this Godly Exercise in our Family, is very worthy of praise, and doth much become all Christians. This is one of the things for which God so highly commended his Servant *Abraham*, and that with which his heart was so much affected: *I know Abraham*, saith God, (I know him to

be

be a good man in very deed) *for he will command his Children and his Houshold after him, and they shall keep the way of the Lord*, Gen. 18, 19. This was a thing all which good *Joshua* designed should be his practice as long as he had a breathing time in this world: *As for me*, saith he, *and my household, we will serve the Lord*, Josh. 24, 15.

Further. We find also in the New Testament, that they are looked upon as Christians of an inferior rank that have not a due regard to this Duty, yea, so inferior, as not fit to be chosen to any office in the Church of God. *A Pastor must be one that ruleth well his own house, having his Children in subjection with all gravity. For if a man knoweth not how to rule his own house, how shall he take care of the Church of God? The Deacon also*, saith he, *must be the husband of one wife; ruling their Children and their own house well*, 1 Tim. 3. Mark a little, the Apostle seems to lay down thus much, that a man that governs his family well, hath one qualification belonging to a Pastor or Deacon in the

House

House of God (*For he that knoweth not how to rule his own house, how shall he take care of the Church of God?*) which thing considered, it giveth us light into the work of the Master of a Family, touching the governing of his house.

1. Then a Pastor must be sound and incorrupt in his Doctrine: and indeed so must the Master of a Family, *Tit.* 1.9. *Ephes.* 6.4.

2. A Pastor should be apt to teach, to reprove, and to exhort: and so should the Master of a Family, 1 *Tim.* 3.2. *Deut.* 6.7.

3. A Pastor must himself be exemplary in Faith and Holiness: and so also should the Master of a Family, 1 *Tim.* 3. 2,3,4. & 4.12.

I, saith David, *will behave my self in a perfect way*; *I will walk in* (or before) *my house in a perfect way*, Psal. 101.2.

4. The Pastor is for getting the Church together, and when they are so come together, then to pray among them, and to preach unto them: this is also commendable in Christian Masters of Families.

Object.

Object. *But my Family is ungodly and unruly, touching all that is good, What shall I do?*

Answ. I answer, first, Though this be true, yet thou must rule them, and not they thee: Thou art set over them by God, and thou art to use the authority which God hath given thee, both to reprove their vice, and to shew them the evil of their rebelling against the Lord. This did *Eli*, though not enough; and thus did *David*, 1 *Sam.* 2. 24, 25. 1 *Chron.* 28. 9.

Also, thou must tell them how sad the state was when thou wast in their condition, and so labour to recover them out of the snare of the Devil, *Mark*, 5. 19.

2. Thou oughtest also to labour to draw them forth to God's publick Worship, if peradventure God may convert their souls. Saith *Jacob* to his household and to all that were about him, *Let us arise and go to Bethel, and I will make there an Altar to God, that answered me in the day of my distress*, Gen. 35. 3.

Hannah would carry *Samuel* to *Shi-*

that he might *abide with God for ever*, *Sam.* 1.22. Indeed a soul rightly touch-d, will labour to draw, not only their amilies, but a whole City after Jesus hrist, *John* 4. 28,29.

3. If they are obstinate and will not o forth with thee, then do thou get god- and sound Men to thy house, and there t the Word of God be preached, when ou hast, as *Cornelius*, gathered thy Fami- and Friends together, *Acts* 10.

You know that the Jayler, *Lydia*, *Cris-us*, *Gaius*, *Stephanus*, and others, had not nly themselves, but their Families made racious by the Word preached, and that me of them, if not all, by the Word reached in their houses, *Acts.* 16. 14, 5, 27, 28, 29, 30, 31, 32, 33, 34. *Acts* 8.7,8. 1 *Cor.* 1.16. And this, for ought know, might be one reason among ma-y, why the Apostles taught in their day, ot only publickly, but from house to ouse. I say, that they might, if possible, ring in those in some family, which yet emained unconverted and in their sins, *Acts* 5. 24. & 20. 20, 21, for some you know

know, how usual it was in the day
Christ, to invite Him to their houses,
they had any afflicted, that either wou
not or could not come to him; *Luke*
2,3. & 8. 41.

If this be the way with those that ha
outward diseases in their Families, ho
much more then where there is souls th
have need of Christ to save them fro
Death and eternal Damnation?

4. Take heed that thou do not negle
family Duties among them thy sel
as reading the Word, and Prayer;
thou hast one in thy Family that is gr
cious, take incouragement; nay, if tho
art alone, yet know thou hast both libe
ty to go to God thorow Christ; and al
art at that time in a capacity of having th
universal Church joyn with thee, for th
whol number of those that shal be save

5. Take heed that thou suffer not an
ungodly, prophane, or heretical Books
Discourse in thy house: *Evil Commun
cation corrupts good Manners*, 1 Cor. 1
33. I mean, such prophane, or heretic
Books, *&c.* as either tend to provoke
looſnes

oſneſs of life, or ſuch as do oppoſe the ndamentals of the Goſpel.

I know, that Chriſtians muſt be allow- their liberty as to things indifferent; ut for thoſe things that ſtrike at either aith or Holineſs, they ought to be a- ndoned by all Chriſtians, and eſpeci- ly by the Paſtors of Churches, and Ma- ers of Families: which practice was gured out by *Jacobs commanding his uſe, and all that was with him, to put away e ſtrange gods from among them, and to ange their garments*, Gen. 35. 1, 2.

Alſo thoſe in the *Acts* ſet a good ex- mple for this, who took their curious ooks and burned them before all men, ough they was worth five thouſand pie- s of Silver, *Acts* 19. 18, 19.

The neglect of this fourth particular ath occaſioned ruin in many Families, oth among Children and Servants. *It easier for vain talkers, and their deceive- le works, to ſubvert whole houſholds, than any are aware of*, Tit. 1. 10, 11.

Thus much touching the ſpiritual State thy Houſhold.

And

And now to its outward.

Touching the *outward state* of thy F mily, thou art to consider these th things;

First, That it lyeth upon thee to c for them that they have a convenie livelyhood. *If any man provide not for own, and especially for those of his own hou he hath denied the Faith, and is worse th an infidel*, 1 Tim. 5. 8. But mark, wh the Word saith, thou art to provide thy house, it giveth thee no license distracting carefulness, neither doth allow thee to strive to grasp the World thy heart or Coffers, nor to take care years or dayes to come, but so to pr vide for them, that they may have fo and raiment; and if either they or tho be not content with that, you launch o beyond the Rule of God, 1 *Tim.* 6. *Mat.* 6. 34. *This is to labour, that you m have wherewith to maintain good Works f necessary uses*, Tit. 3. 14.

And never object, that unless you rea further it will never do, for that is b unbelief. The Word saith, *That G*

feede

edeth Ravens, careth for Sparrows, and loatheth the Grass; in which three, to feed, loath, and care for, is as much as heart an wish, *Luke*. 12. 6, 24, 27, 28.

Secondly, Therefore though thou shouldst rovide for thy Family, yet let all thy bour be mixed with moderation. *Let ur moderation be known to all men*, *Phil.* .5. Take heed of driving so hard after is World, as to hinder thy self and fa- ily from those Duties towards God, hich thou art by Grace obliged to; as ivate Prayer, reading the Scriptures, nd Christian Conference. It is a base ing for men so to spend themselves, and amilies after this World, as that they isingage their hearts to God's Worship. Christians, *The time is short: It remain- h then, that they that have Wives be as hose that have none; and they that weep, though they wept not; and they that re- ice, as though they rejoyced not; and they hat use this world, as not abusing it; for he fashion of this world passeth away*, 1 Cor. .29, 30, 31.

Many Christians *live*, and *do*, in this world

world, as if Religion were but a *by-business*, and this World the *one* thing necessary; when indeed all the things of this world are but things by the by; and Religion *only* the one thing *needful*, *Luke* 10.40,41.42.

Thirdly, If thou wouldst be such a Master of a Family as becomes thee, thou must see that there be that Christian Harmony among those under thee, as becomes that house *where one ruleth that feareth God*. 1. Thou must look that thy Children & Servants be under subjection to the Word of God: for though it be of God only to rule the heart, yet he expecteth that thou shouldst rule their outward man; which if thou dost not, he may in short time *cut off all, of thy stock, that pisseth against the wall*, 1 *Sam.* 3.11,12,13,14. See therefore that thou keep them temperate in all things, in Apparrel, in Language, that they be not Glutteno nor Drunkards; not suffering either thy Children vainly to domineer over thy Servants, nor *they* again to carry themselves

selves foolishly towards each other.

2. Learn to distinguish between that injury that in thy Family is done to thee, and that which is done to God: and though thou oughtest to be very zealous for the Lord, and to bear nothing that is open transgression to Him, yet here will be thy wisdom to pass by personal injuries, and to bury them in oblivion. *Love covereth the multitude of sins.* Be not then like those that will rage and stare like mad-men when they are injured; and yet either laugh, or at least not soberly rebuke, and warn, when God is dishonoured.

Rule thy own house well, having thy Children (with others in thy Family) in subjection with all gravity, 1 Tim. 3. 4.

Solomon was so excellent (sometimes) this way, that he made the eyes of his beholders to dazzle, 2 *Chron.* 9. 3, 4.

But to break off from this general and to come to particulars.

First, Hast thou a Wife? thou mu
consider how thou oughtest to behave th
self under that relation: And to do this
right, thou must consider the condition
thy wife, whether she be one that inde
believeth, or not:
she believeth, The
First, Thou art eng
ged to bless God f
her, *For her price is far above Rubies, a
she is the Gift of God unto thee, and is f
thy adorning and glory*, Prov. 12. 4. Pro
31, 10. 1 Cor. 11. 7. *Favour is decei
ful, and beauty is vain; but a Woman th
feareth the Lord, she shall be praised*, Pro
31, 30.

The Duty of Husbands to believing Wives.

Secondly, Thou oughtest to love he
under a double consideration; 1. As sh
is thy flesh and thy bone (*For neve
[Man] yet hated his own flesh*, Ephes.
29.) 2. As she is together with thee a
heir of the Grace of Life, 1 *Pet.* 3.
This I say, should engage thee to lov
her with Christian Love; to love her
as believing you both are dearly belove
of God, and the Lord Jesus Christ, an

as those that must be together with him in Eternal happiness.

Thirdly, Thou oughtest so to carry thy self to, and before her, as doth Christ, to, and before his Church; as saith the Apostle, *So ought men to love their wives, even as Christ loved the Church, and gave himself for it*, Ephes. 5.25. When husbands behave themselves like husbands indeed, then will they be not only husbands, but such an Ordinance of God to the wife, as will preach to her the carriage of Christ to his Spouse. *There is a sweet scent wrapped up in the relations of husbands and wives* (Ephes. 5. 32.) *that believe.* The wife, I say, signifying the Church, and the husband the head and saviour thereof; Ephes. 5.23. *For the husband is the head of the wife, even as Christ is the head of the Church; and He is the Saviour of the body.*

This is one of God's chief ends in instituting Marriage, that Christ and his Church, under a figure, might be whereever there is a couple that believe through Grace.

Wherefore that husband that carrieth it undiscreetly toward his wife, he doth not only behave himself contrary to the Rule, but also maketh his Wife lose the benefit of such an Ordinance, and crosseth the mystery of this Relation. Therefore, I say, *So ought men to love their Wives as their own bodies: He that loveth his Wife, loveth himself; for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church*, Ephes. 5.28,29.

Christ laid out his life for his Church; covereth her infirmities; communicates to her his Wisdom, protecteth her, and helpeth he in her imployments in this world: and so ought men to do for their Wives.

Solomon, and *Pharaoh*'s Daughter, had the art of thus doing, as you may see in the Book of *Canticles*.

Wherefore bear with their weaknesses, help their infirmities, and honor them as the weaker vessels, and as being of a frailer constitution, 1 *Pet.* 3.7.

In a word, be such a Husband to thy believing Wife, that she may say, *God hath not only given me a husband, but such a Hus-*

a Husband, as preacheth to me every day the Carriage of Christ to his Church.

2. If thy Wife be unbelieving or carnal, then thou hast also a *duty* lying before thee, which thou art ingaged to perform under a double ingagement. 1. For that she lyeth liable every moment to eternal Damnation. 2. That she is thy Wife that is in this evil case.

The duty of Husbands to unbelieving Wives.

Oh! how little sense of the worth of Souls is there in the hearts of some Husbands, as is manifest by their unchristian carriage, to, and before their Wives.

Now, to qualifie thee for a Carriage suitable,

1. Labour seriously after a sense of her miserable state, that thy bowels may yearn towards her soul.

2. Beware that she take no occasion from any unseemly carriage of thine, to proceed in evil; and here thou hast need to double thy diligence, for she lieth in thy bosome, and therefore is capable of espying the least miscarriage in thee.

3. If she behave her self unseemly and unruly, as she is subject to do, being Christless & Graceless, then labour thou to overcome her Evil with thy Goodness, her Frowardness with thy Patience and Meekness: it is a shame for thee who hast an other principle, to do as she.

4. Take fit opportunities to convince her; observe her disposition, and when she is most likely to hear, then speak to her very heart.

5. When thou speakest, speak to purpose; 'tis no matter for many words, provided they be pertinent. *Job* in a few words answers his Wife, and takes her off from her foolish talking; *Thou speakest*, saith he, *like one of the foolish women; shall we receive good at the hands of God, and shall we not receive evil?* Job 2. 10.

6. Let all be done without rancor, or the least appearance of anger; *with meekness instruct those that oppose themselves, if peradventure they may recover themselves out of the snare of the Devil, who are taken captive by him at his will*, 2 Tim. 2. 25, 26.

And

And how knowest thou, O man, but thou mayest save thy Wife, 1 Cor. 7. 16.

Touching Parents.

IF thou art a Parent, a Father or a Mother, then thou art to consider thy Calling under this Relation.

Thy Children have souls, and they must be begotten of God as well as of thee, or they perish.

And know also, that unless thou be very circumspect in thy behaviour, to, and before them, they may perish through thee: the thoughts of which should provoke thee, both to instruct, and also to correct them.

1. To instruct them as the Scripture saith, and to *bring them up in the nurture and admonition of the Lord; and to do this diligently when thou sittest in thy house, when thou liest down, and when thou risest up,* Ephes. 6. 4. Deut. 6. 7.

Now to do this to purpose.

First, *Do it in terms and words, easie to*

be understood: affect not high expressions, they will drown your Children. Thus God spake to his Children, and *Paul* to his, *Hos.* 12. 10. 1 *Cor.* 3. 2.

Secondly, *Take heed of filling their heads with Whimzies, and unprofitable Notions*; for this will sooner learn them to be malepert and proud, than sober and humble. Open therefore to them the state of man by nature: discourse with them of Sin, of Death, and Hell; of a crucified Saviour, and the Promise of Life through Faith. *Train up a Child in the Way he should go; and when he is old, he will not depart from it*, Prov. 22. 6.

Thirdly, There must be much Gentleness and Patience in all thy instructions, *lest they be discouraged*, Col. 3. 21.

And fourthly, Labour to convince them by a Conversation answerable, that the things of which thou instructest them, are not fables, but Realities, yea, and Realities so far above what can be here enjoyed, that all things, were they a thousand times better than they are, are not worthy to be compared with the Glo-

ry

ry and Worthyneſs of theſe things.

Iſaac was ſo holy before his Children, that when *Jacob* remembred God, he remembred that he was the *fear of his Father Iſaac*. Gen.31,53.

Ah! when Children can think of their Parents, and bleſs God for that inſtruction and good they have received from them, this is not only profitable for Children, but honourable and comfortable to Parents. *The Father of the Righteous ſhall greatly rejoyce; and he that begetteth a wiſe Child, ſhall have joy of him*, Prov.23.24,25.

Touching Correction.

Firſt, See if fair words will win them from evil: This is God's way with his Children, *Jer.*25.4,5.

Secondly, Let thoſe words you ſpeak to them in your reproof, be both ſober, few, & pertinent, adding always ſome ſutable ſentence of the Scripture therewith; as if they lie, then ſuch as *Rev.* 21. 8, 27. If they refuſe to hear the Word, ſuch as 2 *Chron.*25.14,15,16.

Thirdly, Look to them that they be not companions with those that are rude and ungodly, shewing with soberness a continual dislike of their naughtiness, often crying out to them, as God did of old unto his; *Oh! do not this abominable thing that I hate*, Jer. 44.4.

Fourthly, Let all this be mixed with such love, pitty, and compunction of Spirit, that if possible, they may be convinced, you dislike not their persons but their sins. This is God's way, *Psal.* 99. 8.

Fifthly, Be often indeavouring to fasten on their Consciences the day of their Death and Judgement to come. Thus also God deals with his, *Deut.* 32. 29.

Sixthly, If thou art driven to the Rod, then, 1. Strike advisedly in cool blood; and soberly shew them, 1. Their fault; 2. How much it is against thy heart thus do deal with them; 3. And that what thou dost, thou dost it in conscience to God, and love to their Souls; 4. And tell them, that if fair means would have done, none of this severity should have been: This, I have proved

it,

it, will be a means to afflict their *hearts* as well as their bodies; and it being the way that God deals with his, it is the most likely to accomplish its end.

Seventhly, Follow all this with prayer to God for them, and leave the issue to Him.

Folly is bound up in the heart of a Child; but the Rod of Correction will fetch it out, Prov. 22. 15.

Lastly, Observe these Cautions.

1. Take heed that the mis-deeds for which thou correctest thy Children be not learn'd them by thee. Many Children learn that wickedness of their Parents, for which they beat and chastise them.

2. Take heed thou smile not upon them to encourage them in small faults, lest *that* thy carriage to them, be an encouragement to them to commit greater.

3. Take heed thou use not unsavory and unseemly words in thy chastising of them, as railing, mis-calling, and the like; this is deviliſh.

4. Take heed thou do not use them

to

to many chiding words and threatnings, mixed with lightness and laughter; this will harden: Speak not much, nor often, but pertinent to them with all gravity.

Of Masters to Servants.

MAsters also have a work to do as they stand related to their Servants.

And first, If possible they can, to get them that fear God. *He that worketh deceit*, saith David, *shall not dwell within my House; and he that telleth lies, shall not tarry in my sight*, Psal. 101.7.

Secondly, But if none at the present but unbelievers can be got to do thy labour; Then,

1. Know that it is thy duty so to behave thy self to thy Servant, that thy service may not only be for thy good, but for the good of thy Servant, and that both in body and soul: Wherefore deal with him, as to admonition, as with thy Children; give him the same Bread of God

God thou giveſt to them; & who knows, but that if thou with ſpiritual Dilicates bringeſt up thy Servant, but he may become thy ſpiritual Son in the end, *Prov.* 29.21.

2. Take heed thou do not turn thy Servants into ſlaves by over-charging them in thy work, thorow thy greedineſs. To make men ſerve with rigor, is more like to *Iſraels* enemies than Chriſtian Maſters, *Exod.* 1.14.

3. Take heed thou carry not thy ſelf to thy Servant, as he of whom it is ſaid, he is ſuch a Son of *Belial*, that his Servants could not ſpeak to him; 1 *Sam.* 25.14,15,16,17.

And the Apoſtle bids you forbear, to threaten them, becauſe you alſo have a Maſter in Heaven, *Epheſ.* 6.9. as who ſhould ſay, your Servants cannot be guilty of ſo many miſcariages againſt you, as you are guilty of againſt Chriſt: wherefore do with, and to your Servants, as you would have your Maſter do with you.

4. Take heed that thou neither circumvent him at his coming into thy ſervice, nor at his going out. 1. Ser-

1. Servants at their going into service, may be beguiled two wayes.

First, By their Masters lying unto them, saying, their work is so small, and so easie, when it is indeed, if not too burdensome, yet far beyond what at first was said of it. This is beguiling of them.

Secondly, The other way is, when Masters greedily seek to wier-draw their Servants to such wages, as indeed is too little and inconsiderable for such work and labour. Both these the Apostle opposeth, where he saith, *Masters give unto your Servants that which is just*, just labour, and just wages, *knowing that you also have a Master in Heaven*, Col. 4. 1.

2. As Servants may be circumvented at their coming into their labour, so also they may be at their going out. Which is done by Masters that either change their wages, like heathenish *Laban*, *Gen.* 31. 7. or by keeping it back, like those against whom God will be a swift Witness, *Mal.* 3. 5.

3. Take heed that thou make not a gain of thy place because thou art gracious

or liveſt conveniently for the means of Grace.

Servants that are truly *godly*, they care not how cheap they ſerve their Maſters, provided they may get into godly Families, or where they may be convenient for the Word. But now, if a Maſter or Miſtris ſhould take this opportunity to make a prey of their Servant, this is abominable; this is making a gain of Godlineſs, and merchandize of the things of God (1 *Tim.* 6. 5.) and of the ſoul of thy Brother.

I have heard ſome poor Servants ſay, That in ſome carnal families, they have had more liberty to God's things, and more fairneſs of dealing, than among Profeſſors. But this ſtinketh: and as *Jacob* ſaid concerning the cruelty of his two Sons, ſo may I ſay of ſuch Maſters, they make Religion ſtink before the inhabitants of the Land, *Gen.* 34. 30.

In a word, learn of the Lord Jeſus to carry your ſelves well to your Servants, that your Servants alſo may learn ſomething of the kindneſs of Chriſt by your

deal-

deportment to them : Servants are *goers* aswel as *comers*; take heed that thou give them no occasion to scandal the Gospel when they are gone, for what they observed thee unrighteously to do when they were with thee.

Then Masters carry it rightly toward their Servants, when they labour both in word and life to convince them, that the things of God are the *One thing necessary*.

That which Servants are commanded to do, touching their fear, their singleness of heart, their doing what they do as to the Lord, and not to men; the Master is commanded to do the same things unto them, *Ephes.* 5.6,7,8,9.

The Duty of Wives.

But passing the Master of the Family, I shall speak a Word or two to those that are under him.

And first to the Wife; The Wife is bound by the Law to her Husband, so long

long as her Husband liveth, *Rom.* 7. 2. Wherefore she also hath her work and place in the family, as well as the rest.

Now there are these things considerable in the carriage of a Wife toward her Husband, which she ought conscientiously to observe.

First, That she look upon him as her head and lord. *The head of the woman is the man.* And so *Sara* called *Abraham* Lord; 1 *Cor.* 11. 3. 1 *Pet.* 3. 6.

Secondly, She should therefore be subject to him as is fit in the Lord. The Apostle saith, *That the Wife should submit her self to her Husband, as to the Lord*, 1 Pet. 3. 1. Col. 3. 18. Ephes. 5. 22. I told you before, that if the husband doth walk towards his wife as becomes him, he will therein be such an ordinance of God to her, besides the relation of an husband, that shall preach to her the carriage of Christ to his Church. *And now I say also, that the wife, if she walk with her husband as becomes her, she shall preach the Obedience of the Church to her husband. Therefore, as the Church is subject to Christ,*

so

so let the wives be to their own husbands in every thing, Ephes. 5. 24.

Now for thy performing of this work thou must first shun these evils.

1. The evil of a wandering and a gossoping spirit: this is evil in the Church and is evil also in a wife, who is the figure of a Church. Christ loveth to have his Spouse keep at home; that is, to be with him in the Faith and practice of his things, not ranging and medling with the things of Satan: no more should wives be given to wander and gossop abroad: You know that *Prov.* 7. 11. saith *She is loud and stubborn; her feet abide not in her house.*

Wives should be about their own husbands business at home: As the Apostle saith, *Let them be discreet, chaste, keepers at home, good, obedient to their own husbands*. And why? *because otherwise the Word of God will be blasphemed*, Tit. 2. 5.

2. Take heed of an *idle, talking, or brangling tongue.* This also is odious either in maids or wives, to be like Parrats, not bridling their tongue; where

the wife should know, as I said before, at her husband is her lord, and is over as Christ is over the Church. Do you ink it is seemly for the Church to par- it against her Husband? is she not be silent before him, and to look to his ws rather than her own fictions? *Why* faith the Apostle, *ought the wife to car- it towards her husband. Let the woman,* th Paul, *learn in silence with all subjecti- : but I suffer not a woman to teach, or to rp authority over the man, but to be in nce,* 1 Tim. 2. 11, 12.

It is an unseemly thing to see a woman, much as once in all her life-time, to fer to over-top her husband; she ought every thing to be in subjection to him, d to do all she doth, as having her war- nt, licence, and authority from him. nd indeed here is her glory, even to be der him as the Church is under Christ. *low she openeth her mouth in Wisdom, and her tongue is the Law of kindness,* Pro. 1. 26.

3. Take heed of affecting *immodest* *parel*, or a *wanton gate*, this will be e-

vil

vil both abroad and at home; abroad will not only give evil example, but so tend to tempt to luſt & laſciviouſne and at home 'twill give an offence t godly Husband, and be cankering to u godly Children, *&c. Wherefore*, as ſa the Apoſtle, *Let womens apparel be mod as becometh women profeſſing Godlineſs w Good Works*, 1 Tim. 2. 10. not with br dered hair, or Gold or Pearls, or co ray. And as 'tis ſaid again, *Whoſe dorning, let it not be that outward adorni of plaiting the hair, and of wearing gold, of putting on of apparel; but let it be t hidden man of the heart, in that which not corruptible, even the ornament of a m and quiet ſpirit, which is in the ſight of G of great price: For after this manner in t time, the holy women alſo, who truſted God, adorned themſelves, being in ſubjec on to their own husbands*, 1 Pet. 3. 3, 4, 5.

But yet, do not think that by the ſu jection I have here men oned, that I intend women ſhould be their husban ſlaves. Women are their husbands yo fellows, their *fleſh* and their *bones*; a

is not a man that hateth his own flesh, that is bitter against it, *Ephes.* 5.29. Wherefore *let every man love his wife as himself: and the wife see that she reverence her husband*, Ephes. 5.33.

The wife is master next her husband, and is to rule all in his absence; yea, in his presence she is to guide the house, to bring up the Children, provided she so do it, as the adversary have no occasion to speak reproachfully; 1 *Tim.* 5.10,13. *Who can find a vertuous woman; for her price is far above Rubies. A gracious woman retaineth honour, and guideth her affaires with discretion*, Prov. 31. 10. Prov. 11.16. Prov. 12.4.

Object. *But my husband is an unbeliever, what shall I do?*

Answ. If so then, what I have said before lyeth upon thee with an ingagement so much the stronger. For first, thy husband being in this condition, he will be watchful to take thy slips and infirmities, to throw them as dirt in the face of God and thy Saviour. 2. He will

will be apt to make the worst of ev
one of thy words, carriages and gestu
3. And all this doth tend to the po
fing his heart with more hardness, pr
dice, and opposition to his own salv
on. Wherefore, as *Peter* saith, *ye wi
be in subjection to your own husbands*; t
*if any obey not the word, they may also w
out the word be won by the conversation
the wives, while they behold your ch
conversation coupled with fear*, 1 Pet. 3.
2. Thy husbands salvation or dam
tion lyeth much in thy deportment
behaviour before him: wherefore if th
be in thee any fear of God, or love
thy husband, seek, by a carriage full
meekness, modesty, holiness, and a hu
ble behaviour before him, to win him
the love of his own salvation; and
thus doing, *how knowest thou, O wom
but thou shalt save thy husband*, 1 Cor.
16.

Object. *But my husband is not only
unbeliever, but one very froward, peev
and testy, yea, so froward, &c. that I k
not how to speak to him, or behave my
before him.* An

Answ. Indeed there are some wives a great savory by reason of their ungodly husbands; and as such should be pitied and prayed for, so they should be so much the more watchful and circumspect in all their wayes.

1. Therefore be thou very faithful to him in all the things of this life.

2. Bare with patience his unruly and unconverted behaviour: thou art alive; he is dead: thou art principled with Grace; he with Sin. Now then, seeing Grace is stronger than Sin, and Vertue than Vice, be not overcome with his vileness, but overcome that with thy vertues, *Rom.* 12. 21. 'Tis a shame for those that are gracious, to be as lavishing in their words, *&c.* as those that are graceless. *They that are slow to wrath, are of great understanding: but they that are hasty in spirit, exalt folly*, Prov. 14. 29.

3. Thy wisdom therefore, if at any time thou hast a desire to speak to thy husband for his conviction concerning any thing either good or evil, it is to observe

observe convenient times and seasons.
There is a time to keep silence, and a time to speak, Eccles. 3.7.
Now for the right timing thy intentions.
Consider first his disposition, and take him when he is farthest off of those filthy passions that are thy affliction. *Abigail* would not speak a word to her churlish husband tell his wine was gone from him, and he in a sober temper, 1 *Sam.* 25.36,37. The want of this observation, is the cause why so much is spoken and so little effected.
2. Take him at those times when he hath his heart taken with thee, and when he sheweth tokens of love and delight in thee. Thus did *Esther* with the King her husband, and prevailed, *Est.* 5. 3, and 7.1,2.
3. Observe when convictions seize his conscience, and then follow them with sound and grave sayings of the Scriptures. Somewhat like to this dealt *Manoah's* wife with her husband, *Judg.* 13. 22, 23. Yet then,

1. Let thy words be few.

2. And none of them savouring of a lording it over him, but speak thou still as to thy head and lord, by way of intreaty and beseeching.

3. And that in such a spirit of simpathy & bowels of affection after his good, that the manner of thy speech and behaviour in speaking, may be to him an argument that thou speakest in love, as being sensible of his misery, and inflamed in thy soul with desire after his conversion.

4. And follow thy words and behaviours with Prayers to God for his soul.

5. Still keeping thy self in a holy, chaste and modest behaviour before him.

Object. *But my husband is a sot, a fool, and one that hath not wit enough to follow his outward imployment in the world.*

Answ. First, though all this be true, yet thou must know he is, thy head, thy lord, and thy husband.

2. Therefore thou must take heed of desiring to usurp authority over him, he

was not made for thee; that is, for thee to have dominion over him, but to be thy husband, and to rule over thee, 1 *Tim.* 2.12. 1 *Cor.* 1.3,8.

3. Wherefore, though in truth thou mayest have more discretion than he, yet thou oughtest to know, that thou with all that is thine, is to be used as under thy husband, *even every thing*, Ephes. 5.24.

Take heed therefore, that what thou dost, goes not in thy name, but his; not to thy exaltation, but his; carrying all things so, by thy dexterity and prudence, that not one of thy husbands weaknesses be discovered to others by thee. *A vertuous woman is a crown to her husband: but she that causeth shame, is as rottenness to his bones.* For then, as the Wise man saith, *She will do him good, and not evil, all the dayes of her life*, Prov. 12.4. Prov. 31.14.

4. Therefore act, and do still, as being under the power and authority of thy husband.

Now touching thy carriage to thy Children and Servants. Thou

Thou art a Parent and a Mistris, and so thou oughtest to demean thy self.

And besides, seeing the believing woman is a figure of the Church, she ought, as the Church, to nourish and instruct her Children and Servants, as the Church, that she may answer in that particular also: and truly, the wife being alwayes at home, she hath great advantage that way; wherefore do it, and the Lord prosper your proceeding.

Of Children to Parents.

There lyeth also a *Duty* upon Children to their Parents, which they are bound both by the Law of God, and nature, conscientiously to observe. *Children, obey your Parents in the Lord; for this is right.* And again, *Children, obey your Parents in all things, for this is well-pleasing to the Lord*; Ephes. 6. 1. Col. 3. 20.

There are these general things in which Children should shew forth that honor that is due to their Parents from them.

First, They should alwayes count them

better than themselves. I observe a vile spirit among some Children; and that is, they are apt to look over their Parents, and to have slighting & scornful thoughts of them; this is worse than heathenish: such a one hath got just the heart of a Dog or Beast, that will bite those that begot them, and her that brought them forth.

But my Father, &c. is now poor, and I am rich, and it will be a disparagement, or at least an hindrance to me, to shew that respect to him as otherwise I might.

I tell thee thou argueſt like an *Atheist*, and a *Beast*; and standest in this, full flat against the Son of God. Read *Mark*, 7. 9, 10, 11, 12, 13.

Must a gift, and a little of the glory of the Butterfly, make thee that thou shalt not do for, and honour to thy Father and Mother? *A wise man maketh a glad Father; but a foolish son despiseth his Mother*, Prov. 15. 20. Though thy Parents be never so low, and thou thy self never so high, yet he is thy Father, and she thy Mother, and they must be in thy eye in great

great esteem. *The eye that mocketh at his Father, and that despiseth to obey his mother, the Ravens of the valley shall pick it out, and the young Eagles shall eat it*, Prov. 30. 17.

Secondly, Thou oughtest to shew thy honour to thy Parents, by a willingness to help them with such necessaries and accommodations which they need. *If any have Nephews or Children, let them learn to shew pitty at home, and to requite their parents*, saith Paul, *for that is good and acceptable before God*, 1 *Tim.* 5. 4.

And this rule *Joseph* observed to his poor Father, though he himself was next the King in *Egypt*, *Gen.* 47. 12. *Gen.* 41. 39, 40, 41, 42, 43.

But mark; Let them requite their Parents.

There are three things, for which, as long as thou liveſt, thou wilt be a debter to thy Parents.

1. For thy Being in this World: they are they, from whom immediately under God thou didst receive it.

2. For their care to preserve thee when thou wast helpless, and couldst neither

care for, nor regard thy self.

3. For the pains they have taken with thee to bring thee up. Until thou hast Children of thy own, thou wilt not be sensible of the pains, watchings, fears, sorrow and affliction, that they have gone under to bring thee up; and when thou knowest it, thou wilt not easily yeeld, that thou hast recompenced them for their favour to thee: How often have they sustained thy hunger, cloathed thy nakedness? what care have they taken that thou mightest have wherewith to live and do well when they were dead and gone; they possibly have spared it from their own belly & back for thee, and have also impoverished themselves that thou mightest live like a man. All these things ought duly, and like a man, to be considered by thee, and care ought to be taken on thy part to requite them; the Scripture saith so; Reason saith so; and there be none but Dogs and Beasts deny it. *It is the duty of Parents to lay up for their Children; and the duty of Children to requite their Parents.*

Third-

Thirdly, Therefore shew by all humble and son-like carriage, that thou dost to this day, with thy heart, remember the love of thy Parents.

Thus much for obedience to Parents in general.

Again, if thy Parents be godly, and thou wicked (as thou art if thou hast not a second work or birth from God upon thee) then thou art to consider, that thou art more strongly ingaged to respect and honour thy Parents, not now only as a father in the flesh, but as godly Parents: thy Father and Mother is now made of God thy teachers and instructers in the Way of righteousnes: Wherfore to alude to that of *Solomon*, *O Son hearken to the law of thy Father, and forsake not the law of thy Mother; bind them continually upon thy heart, and ty them about thy neck*, Prov.6.20,21.

Now to provoke thee here to consider,

First, That this hath been the practice alwayes of those that are, and have been obedient Children; yea, of Christ himself to *Joseph* and *Mary*, though he him-

self was God blessed for ever, *Luke*, 2. 51.

Secondly, Thou hast also the severe Judgements of God upon those that have been disobedient to awe thee. As 1. *Ishmael*, for but mocking at one good carriage of his Father and Mother, was both thrust out of his Fathers Inheritance, and the Kingdom of Heaven, and that with God's approbation, *Gen.* 21. 8, 9, 10, 11, 12. *Gal.* 4. 30.

2. *Hophni* and *Phinehas*, for refusing the good counsel of their Father, provoked the great God to be their enemy. *They hearkened not to the voice of their Father, because the Lord would slay them*, 1 Sam. 2. 23, 24, 25.

3. *Absolom* was hanged, as I may say, by God himself, for rebelling against his Father, 2 *Sam.* 18. 9.

Besides, little dost thou know how heart-aking a consideration it is to thy Parents, when they do but suppose *thou mayest be damned*: how many prayers, sighs & tears are there wrung from their hearts upon this account?

Every

Every miscarriage of thine goeth to their heart, for fear God should take an occasion thereat to shut thee up in hardness for ever.

How did *Abraham* groan for *Ishmael*? *O*, saith he to God, *That* Ishmael *might live before thee*, Gen. 17. 18.

How was *Isaac* and *Rebekah* grieved for the miscarriage of *Esau*, *Gen.* 26. 34, 35.

And how bitterly did *David* mourn for his Son, who died in his wickedness, 2 *Sam.* 18. 32, 33.

Lastly, And can any imagin, but that all these carriages of thy godly Parents, will be to thee the increase of thy torments in Hell, if thou die in thy sins, notwithstanding?

Again, if thy Parents and thou also be godly, how happy a thing is this? how should'st thou rejoyce that the same Faith should dwell both in thy Parents and thee? thy conversion, possibly, is the fruits of thy Parents groans and prayers for thy soul, and they cannot chose but rejoyce; do thou rejoyce with them.

'Tis true, in the Salvation of a natural Son which is mentioned in the Parable; *This my Son was dead, and is alive again; was lost, and is found*; *and they began to be merry*, Luke 15.24.

Let therefore the consideration of this, that thy Parents have Grace aswell as thee, ingage thy heart so much the more to honour, reverence, and obey them.

Thou art better able now to consider the pains and care that thy friends have been at, both for thy body and soul; wherefore strive to requite them: Thou hast strength to answer in some measure the Command; wherefore do not neglect it.

It is a double Sin in a gracious Son not to remember the Commandment, yea, the first Commandment, with promise, *Ephes.* 6.1,2.

Take heed of giving thy sweet Parents one snappish word, or one unseemly carriage. Love them because they are thy Parents; because they are godly; and because thou must be in Glory with them.

Again,

Again, if thou be godly, and thy Parents wicked, as often it sadly falls out: Then, *first*, let thy bowels yearn towards them; 'tis thy parents that are going to Hell.

Secondly, As I said before to the wife touching her unbelieving husband, so now I say to thee, Take heed of a parrating tongue; speak to them wisely, meekly, and humbly; do for them faithfully without repining; and bear with all child-like modesty, their reproaches, their railing, and evil speaking. Watch fit opportunities to lay their condition before them. *O! how happy a thing would it be, if God should use a Child to beget his Father to the Faith? Then indeed might the Father say, With the fruit of my own bowels hath God converted my soul.* The Lord, if it be his will, convert our poor Parents, that they, with us, may be the Children of God.

Concerning Servants.

Servants also, they have a work to do for

for God, in their place and station among men.

The Apostles assert *Masters* under a threefold consideration.

1. *The believing Master.*
2. *The unbelieving Master.*
3. *The froward Master.*

For all which, Servants are furnished with counsel and advice in the Word, for the demeaning of themselves under each of them.

But before I speak in particular to any of these, I will in general shew you the duty of Servants.

First, Thou art to look upon thy self as thou art; that is, as a Servant, not a Child, nor a Wife, thou art inferior to these; wherefore count thy self under them, and be content with that station. *For three things the Earth is disquieted, and for four which it cannot bear: one is a Servant when he reigneth*, Prov. 30. 21, 22. It is out of thy place, either to talk or do, as one that reigneth.

Secondly, Consider, that thou being a Servant, what is under thy hand, is not thy

thy own, but thy Masters: Now, because it is not thy own, thou oughtest not to dispose of it; but because it is thy Masters, thou oughtest to be faithful. Thus it was with *Joseph*, *Gen.* 39. 7, 8, 9. but if thou do otherwise, know that thou shalt receive of God for the wrong that thou doest; and there is with God no respect of persons, *Col.* 3. 25. Wherefore,

Thirdly, Touching thy work and imployment, thou art to do it as unto the Lord, and not for man; and indeed then servants do their business as becomes them, when they do all in obedience to the Lord, as knowing, that the place in which they now are, it is the place where Christ hath put them, and in which he expecteth they should be faithful.

Servants, saith *Paul*, *be obedient to them that are your Masters — with fear & trembling, in singleness of heart, as unto Christ; not with eye-service, as men-pleasers, but as the Servants of Christ, doing the Will of God from the heart*, Ephes. 6. 5, 6.

Observe a little the Word of God to Servants.

I. Ser-

1. Servants must be obedient.

2. Not with that obedience that w serve man only: servants must have th eye on the Lord in the work they do their Masters.

3. That their work in their service the Will and Ordinance of God.

From which I conclude, that thy wo in thy place and station, as thou art a se vant, is as really God's Ordinance, a as acceptable to Him, in its kind, as Preaching, or any other work for God and that thou art as sure to receive a re ward for thy labour, as he that hangs, is burnt for the Gospel. Wherefore sai the Apostle to servants, *Whatsoever do, do it heartily, as to the Lord, and not men, knowing that of the Lord you shall re ceive the reward of inheritance; for ye serv the Lord Christ*, Col. 3. 22, 23, 24.

And now touching the three sorts Masters mentioned before.

First, For the believing Master; Sai Paul, *They that have believing Master let them not despise them because they a brethren, but rather do them service beca*

ey are faithful and beloved, and *partakers* (with the Servants) *of the heavenly Benefits*, 1 Tim. 6. 2. (Servants, if they have not a care of their hearts, will be so much in the consideration of the relation that is betwixt their Masters and they, as brethren, that they will forget the relation that is between them as Masters and Servants: now, though they ought to remember the one, yet let them take heed of forgetting the other: *Know thy place as a Servant, while thou considerest that thy Master and thee are Brethren, and do thy work for him faithfully, humbly, and with meekness, because he is a Master faithful and beloved, and partaker of the heavenly Benefit.*) *If any man teach otherwise*, saith the Apostle Paul, *and consent not to wholsome Words, even the Words of our Lord Jesus Christ, and the Doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions, and strife of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the Truth, supposing that gain*

is godliness; from such withdraw thy self. 1 Tim. 6. 3, 4, 5.

Secondly, For the unbelieving Master (for of them *Paul* speaks in the first verse of this 6. of *Timothy*) *Let as many servants*, saith he, *as be under the yoak, count their own Masters worthy of all honour, that the Word of God & his Doctrine be not blasphemed.*

Servants living with unbelieving Masters, are greatly ingaged to be both watchful, faithful, and trusty. Ingaged I say, 1. From the consideration of the condition of their Master; for, he being unbelieving, will have an evil eye upon thee, and upon thy doings, and so much the more because thou professest: as in the case of *Saul* and *David*, 1 *Sam.* 18. 8, 9, *&c.*

2. Thou art ingaged because of the profession thou makest of the Word of God; for by thy profession, thou dost lay both God and his Word before thy Master, and he hath no other wit but to blaspheme them, if thou behave thy self unworthily. Wherefore *Paul* bids *Tim.*

Exhor-

Exhort Servants to be obedient to their own Masters, and to please them well in all things, not answering again (not giving parratting answers, or such as are cross or provoking) *not purloining, but shewing all good fidelity, that they may adorn the Doctrine of God our Saviour, in all things*, Tit. 2. 9, 10.

That Servant, who in an unbelievers family, doth his work before God, as God's Ordinance, he shall adorn the Doctrine of God, if not save his Master by so doing; but if he doth otherwise, he shall both stumble the Unbeliever, dishonour God, offend the Faithful, and bring guilt upon his own Soul.

Thirdly, For the froward Master; though I distinguish him from the unbeliever, yet it is not because he may not be such, but because every unbeliever doth not properly go under *that* name. Now with this froward and peevish fellow, thou art to serve as faithfully for the time thou standest bound, as with the most pleasant and rational Master in the world. *Servants*, saith Peter, *be subject to your Masters, with all fear, not only*

to

to the good and gentle, but also to the fr
ward, 1 Pet. 2. 18. And if thy peev
Master will still be froward, either o
of spite to thy Religion, or because he
without reason concerning thy labo
(thou to the utmost of thy power labo
ing faithfully) God then reckoneth th
a sufferer for well doing, as truly, as
thou wast called upon the stage of th
world before men, for the matters of t
Faith. Wherefore *Peter* adds this e
couragement to Servants, to the exho
tation he gave them before, *This is tha*
worthy, saith he, *if a man for Conscien*
toward God endureth grief, suffering wron
fully; for what glory is it, if when ye be bu
feted for your faults you take it patiently
but if when you do well, and suffer for it, y
take it patiently, this is acceptable wi
God, 1 Pet. 2. 19, 20.

Wherefore be comforted concerni
thy condition, with considering, that G
looks upon thee, as on *Jacob* in the fa
ly of *Laban*; & will right all thy wron
and recompence thee for thy faithf
wise, and godly Behaviour, before,

the service of thy froward Master. Wherefore be patient, I say, and abound thy faithfulness in thy place and calling, till God make a way for thy escape from this place; and when thou mayest be made free, use it rather, 1 *Cor.* 7.21.

Of Neighbours each to other.

Having thus in few words shewed you what is *duty* under your several *Relations*, I shall now at last speak, in a word or two, touching *Good Neighbourhood*, and then draw towards a conclusion.

Touching *Neighbourhood*, there are these things to be considered, and practised, if thou wilt be found in the practical part of *Good Neighbourhood*.

First, Thou must be of a good & sound conversation in thy own *family*, *place* and *station*, shewing to all, the *power* that the Gospel and the things of another World hath in thy heart, *that ye may be blameless and harmless, the Sons of God, without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the World*, Phil. 2.15, 16. *Secondly*,

Secondly, As persons must be of g behaviour at home, that will be g neighbours, so they must be full of c *tesie* and *charity* to them that have n about them, *Luke*, 10.36,37.

Right good Neighbourhood, is men readily to communicate, as of th spirituals, so of their temporalities, food, raiment, and help to those that h need, to be giving to the poor as th seest them go by thee, or to enquire ther their condition, and according thy capacity to send unto them, *Job* 15,16,17,18,19,20.

Thirdly, Thou must be alwayes hu ble and meek among them, as also Gr and Gracious, not light and frothy, b by thy words and carriage, *ministri Grace to the hearers*, *Ephes.*4.29.

Thus also *Job* honoured God amo his Neighbours, *Job* 30. 6,7, 8, 9, 1 11.

Fourthly, Thy wisdom will be, righ to discountenance *sin*, and to repro thy neighbour for the same, *Levit.* 1 17. denying thy self in some things, f

preventing an injury to thy Neigh-
r, that thou mayest please him for his
ification, *Rom.*15.2.

Fifthly, If thou wouldst be a *good neigh-
r*, take heed of thy tongue upon two
counts.

1. That thou with it give no offensive
guage to thy Neighbour, to the pro-
ing of him to anger; bear much, put
wrongs, and say little: *It is an honor
a man to cease from strife: but every
will be medling*, Prov.20.3. And a-
n, *He loveth transgression that loveth
e*, Prov.17.19.

And as thou shouldst take heed that
u be not the original of contention
anger, so also take heed that thou be
an instrument to beget it, between
ues, by a tale-bearing and gossipping-
it: *He that passeth by, and medleth with
belonging not to him, is like one that
th a Dog by the ears. As coals are to
ning coals, and wood to fire; so is a con-
ious man to kindle strife*, Prov.26.17,

do observe two things very *odious* in
many

many Professors; the one is a he
strong and stiff-necked spirit, that
have its own way: and the other i
great deal of tatling and talk about
ligion, but a very little, if any thing
those Christian deeds that carry in t
the cross of a Christian in the doing t
of, and profit to my Neighbour.

1, When I say a head-strong, and
necked spirit, I mean they are for p
sing themselves, and their own fanc
in things of no weight, though their
doing, be as the very slaughter-knif
the weak Conscience of a Brother
Neighbour. Now this is base: a Ch
stian in all such things, as intrench
the matters of Faith and Worship, sho
be full of Self-denyal, and seek to ple
others rather than themselves; *gi
none offence to the Jew, nor to the Greek,
to the Church of God; not seeking their
profit, but the profit of many, that they
be saved*, 1 Cor. 10. 32, 33.

And the second is as bad, to wit, wh
Professors are great pratlers, and ta
ers, and disputers, but do little of

hing that bespeaketh Love to the Poor, r Self-denyal in outward things. Some eople think Religion is made up of ords; a very wide mistake: Words ithout deeds is but a half-faced Religi-n: *Pure Religion, and undefilled before od, and the Father, is this, to visit the fa-herless and widows in their affliction, and keep thy self unspotted from the World,* Jam. 1, 27. Again, *If a Brother or a Si-r be destitute of daily food, and one of you y unto them, depart in peace, be warmed nd filled* (which are very fine words) *yet f you give them not those things that are ne-essary to the body, what doth it profit?* Jam. 2. 15, 16.

Now then, before I go any further, I will hear take an occasion to touch a lit-le upon those sins that are so rife in many Professors in this day; and they re *Covetousness*, *Pride*, and *Uncleanness*; would speak a word to them in this lace the rather, because they are they hich spoile both Christian Brother-ood, and civil Neighbourhood, in too reat a measure.

First

First for Covetousness.

1. *Covetousness*, it is all one with *Desire*; he that desires, covets, whether the thing he desires be evil or good. Wherefore that which is called coveting in *Exod.* 20. 17. is called desire in *Deut.* 5. 21. As the Apostle also saith, I had not known lust, except the Law had said, *Thou shalt not covet*, *Rom.* 7. 7. that is, I had not known *lust* to be a sin, unless the Law had *forbid it*. Wherefore, though lawful desires are good, 1 *Cor.* 12. 31. and to be commended; yet *Covetousness*, as commonly understood, is to be fled from, and abhorred, as of the Devil.

2 *Covetousness* or *evil desire*, it is the first mover, and giveth to every sin its call, as I may say, both to move, and act: as was said before, the Apostle had not known sin, except the Law had said, *Thou shalt not desire, or covet*: for where there is no desire to sin, there appears no sin.

3. Therefore *Covetousness* carrieth in it every sin (we speak of sins against the second

second Table) even as a Serpent carrieth her young ones in her belly. This the Scripture affirms, where it saith, *Thou shalt not covet thy Neighbours wife, nor his man-servant, nor his maid-servant, nor his Ox, nor his Ass, nor any thing that is thy Neighbours*, Exod. 20. 17. *Covetousness* will meddle with any thing.

Now there are in my mind at present, these eight notes of *covetousness*, which hinder *Good Works*, and a Christian Conversation among men, wheresoever they are harboured.

First, When men, to whom God hath given a comfortable livelyhood, are yet not content therewith: This is against the Apostle, where he saith, *Let your conversation be without covetousness, and be content with such things as you have; for he hath said, I will never leave thee, nor forsake thee*, Heb. 13. 5.

Secondly, It is *covetousness* in the Seller, that puts him to say of his traffick, it is better than it is, that he may heighten the price of it: and *covetousness* in the Buyer, that prompts him to say worse of

a thing, than he thinks in his Conscience it is, and that for an abatement of a reasonable price.

This is that which the Apostle forbids, under the name of defraud, 1 *Cor.* 6. 7, 8. and that which *Solomon* condemns, *Prov.* 20. 14.

Thirdly, It is thorow *covetousness*, that men think much of that which goeth beside their own mouth, though possibly, it goeth to those that have more need than themselves, and also that better deserve it than they.

Fourthly, It argueth *covetousness* when men will deprive themselves, and those under them, of the priviledges of the Gospel, for more of this world, and is condemned by Christ, *Luk.* 14. 18, 19, 20.

Fifthly, It argueth *covetousness*, when men that have it, can go by, or hear of the poor, and shut up their bowels and compassions from them, 1 *John* 3. 17.

Sixthly, Also when men are convinced it is their duty to communicate to such and such that have need, yet they defer it, and if not quite forget it,

yet

yet linger away the time, as being loth to distribute to the necessities of those in want. This is forbidden by the holy Ghost; *Withhold not good from them to whom it is due, when it is in the power of thy hand to do it.* Now, it is due from thee to the poor by the Commandment of God; if they want, and thou hast it, *Say not then to thy Neighbour, Go, and come again to morrow, and I will give, when thou hast it by thee*, Prov. 3. 27, 28.

Seventhly, It argueth a greedy mind also, when after men have cast in their minds at the first what to give, they then from that will be pinching, and chiping, and taking away; whereas the holy Ghost saith, *Every one, as he purposeth in his heart, so let him give, not grudgingly, nor of necessity; for God loveth a chearful giver*, 2 Cor. 9. 7.

Lastly, It argueth a filthy greedy heart also, when a man, after he hath done any good, then in his heart to repent, and secretly wish that he had not so done, or at least, that he had not done so much: this is to be weary of well-doing (I speak

now of communicating) and carrieth in it two evils. *First*, It spoileth the work done; And secondly, It (if entertained) spoileth the heart for doing any more so. *The vile person shall be no more called liberal, nor the Churle said to be bountiful; for the liberal deviseth liberal things, and by liberal things he shall stand*, Isa. 32.6,8.

Now then, to diswade all from this poisonous Sin, observe that above all *sins*, in the New Testament, *this* is called *Idolatry*, *Ephes.* 5.5. *Col.* 3.5. And therefore God's People should be so far from being taken with it, that they should be much afraid of the naming of it one among another, lest it should, as adulterous thoughts, infect the heart by the talking of it, *Ephes.* 5.3.

Quest. *But why is Covetousness called Idolatry?*

Answ. 1. Because it ingageth the very heart of a man in it, to mind earthly things: it gets our love which should be set on God, and sets it upon poor empty creatures: it puts our affections out

of

of Heaven, where they ſhould be, and ſets them on Earth, where they ſhould not be, *Ezek.* 33.31. *Phil.* 3.18,19. *Col.* 3.1,2,3.

Thus it changeth the object on which the heart ſhould be ſet, and ſetteth it on that on which it ſhould not: it makes a man forſake God, *The Fountain of living water, and cauſeth him to hew to himſelf ciſterns, broken ciſterns, which can hold no water,* Jer. 2.11,12,13. For,

2. It rejecteth the care, government, and providence of God towards us, and cauſeth us to make of our own care and induſtry, a *god*; to whom, inſtead of God, we fly continually, both for the keeping that we have, and for getting more.

This was *Iſraels* Idolatry of old, and the original of all her idolatrous practices, *Hoſ.* 2. 5. *For their Mother hath played the Harlot* (that is, committed idolatry) *ſhe that conceived them, hath done ſhamefully: for ſhe ſaid, I will go after my lovers that gave me my bread, and my waters, my wool, and my flax, my oyl, and my drink.*

3. It disalloweth of God's way of disposing his Creatures, and would have them ordered and disposed of otherwise then his heavenly Wisdom seeth meet: and hence ariseth all those discontents about God's dealing with us. *Covetousness*, never yet said, *It is the Lord, let him do what he pleaseth*; but is ever objecting, like God, against every thing that goeth against it; and it is that which, like a god, draweth away the heart and soul from the true God, and his Son Jesus Christ: *And he went away sorrowful, for he had great possessions*, Mat. 19. 16, 17, 18, 19, 20, 21, 22.

Now then, that which engageth the heart, that rejecteth the providence of God, and that is for ordering and disposing of things contrary to God; and for breaking with God upon these terms, is *Idolatry*: and all these do *Covetousness*. *The wicked boasteth of his hearts desire, and blesseth the covetous, whom the Lord abhorreth*, Psal. 10. 3.

Now the way to remedy this disease, it is to learn the lesson which *Paul* had got

by

by heart; to wit, *In whatsoever state you are, therewith to be content*, Phil. 4. 11, 12, 13.

I come in the second place to speak a word of Pride, and loftiness of heart and life.

Of Pride.

1. *Pride* in general, it is, *That which causeth a man to think of man, and his things, above what is written*, 1 Cor. 4. 6.

2. It hath its seat in the heart among these inormities, *Fornications*, *Adulteries*, *Lasciviousness*, *Murders*, *Deceit*, &c. Mark 7. 21, 22, 23. and sheweth it self in these following particulars.

First, When you slight this or that person, though gracious; that is, look over them, and shun them for their poverty in this world, and chuse rather to have converse with others, that possibly are less gracious, because of their greatness in this World.

This the Apostle *James* writes against, *Jam.* 2. 1, 2, 3. under the name of partiality; for indeed the fruits of a puffed-up heart, is to deal in this manner with Christians, 1 *Cor.* 4. 6, 7.

Now this branch of *Pride* floweth from ignorance of the vanity of the creature, and of the worth of a gracious heart: Wherefore get more of the knowledge of these two, and this sprig will be nipt in the head, and you will learn to *condescend to men of low degree*, Rom. 12. 16.

Secondly, It argueth *pride of heart*, when men will not deny themselves in things that they may, for the good and profit of their Neighbours. And it argueth now, that pride is got so much up into self-love, and self-pleasing, that they little care who they grieve or offend, so they may have their way, *Obad.* 12, 13, 14, 15.

Thirdly, It argueth *pride of heart*, when *sober reproofs* for sin, and unbeseeming carriages, will not down with thee, but that rather thou snuffest, and givest way to thy spirit to be peevish, and to retain prejudice against those that thus reprove thee. Saith the Prophet, *hear ye, and give ear, be not proud; for the Lord hath spoken*; that is, hear the reproofs of God for your sins, and break them off by repentance:

But

But if ye will not hear, my soul shall weep in secret for your Pride, &c. Jer. 13.15, 16, 17. So also in *Hosea*, *They will not frame their doing to turn unto their God; for the spirit of whoredoms is in the midst of them; they have not known the Lord; and the pride of Israel doth testifie to his face*, &c. Hos. 5.4, 5.

This argueth great senslesness of God, and a heart greatly out of frame.

Fourthly, It argueth *Pride* also, when a reproof or admonition will not down aswell from the pooreſt Saint, as from the greateſt Doctor; and it argueth a glorying in men, 1 *Cor.* 3. 21. and that they would, that *their faith should stand in their wisdom, and not in the Power of God*, that is, of naked Truth, 1 *Cor.* 2.5.

Fifthly, It argueth *pride of heart*, when a man that hath this or that in his heart to do, in reference to God, but yet will slight a sober asking counsel and direction of God in this matter. *The wicked, through the pride of his countenance, will not seek after God*, saith David, Psal. 10.4.

Sixthly, It argueth *pride of heart*, when

persons are tickled with the thoughts of their own praise, and that secretly lust after it; that think of themselves and others above what is written; which those do, who do not acknowledge that man in his best estate is altogether vanity: But such kind of people have forgot the Exhortation; *Be not high minded, but fear*, Rom. 11. 20. And also, *that there is a knowledge that puffeth up, and edifieth neither themselves nor others*, 1 Cor. 8. 1, 2.

Wherefore, to such the Apostle saith, *Be not desirous of vain glory, but in holiness of mind, let each esteem others better than themselves*, Phil. 2. 3. Gal. 5. 26.

Pride also there is in the outward *carriage, behaviour* and *Gesture*, which is odious for Christians to be tainted with; and this pride is discovered by mincing words, a made carriage, and an affecting the toyes and baubles that Satan and every light-headed fool bringeth into the world. As God speaketh of the Daughters of *Zion, They walk with stretched-out necks, wanton eyes, mincing as they go, and making a tinckling with their feet*, Isa. 3. 16.

16. A very unhansome carriage for a people that profess Godliness, and that use to come before God to confess their sins, and to bemove themselves for what they have done: How can a sence of thy own baseness of the vileness of thy heart, and of the holiness of God, stand with such a carriage? dost thou see the vileness of thy heart, the fruit of sin? and art thou afflicted with that disagreement that is between God and thy heart, that layest the reins on the neck of thy lusts, and letest them run whither they will? Be not deceived; *Pride ariseth from ignorance of these things*, 1 Tim. 6. 3,4. A sense of my vileness, of what I have deserved, and of what continually in my heart opposeth God, cannot stand with a fooliſh, light and wanton carriage: thou wilt then see, there is other things to mind than to imitate the *Butter-fly*: alas, all these kind of things, are but a *painting the Devil*, and a setting a carnal gloss upon a Castle of his; thou art but making gay the spider; is thy heart ever the sounder for thy fine gate, thy mincing words,

and

and thy lofty looks? nay, doth not this argue, that thy heart is a rotten, cankered, and besotted heart? Oh! that God would but let thee see a little of thy own inside, as thou hast others to behold thy outside: thou painted Sepulchre; thou whited Wall, will these things be found vertues in the day of God? or, is this the way that thou takest to mortifie sin? *A high look, a proud heart, and the plowing of the wicked, is sin*, Prov. 21.4. *Pride is the ring-leader of the seven abominations that the Wise man nameth*, Prov. 6.16,17. and is that above all, that causeth to fall into the condemnation of the Devil, 1 *Tim.* 3.6.

Of Adultery or Uncleanness.

Now I come in the last place to touch a word or two of *Adultery*, and then to draw towards a conclusion.

Adultery, it hath its place in the heart among the rest of those filthinesses I mentioned before, *Mark* 7. 21,22. of which sin I observe two things.

First,

First, That almost, in every place where the Apostle layeth down a catalogue of wickednesses, he layeth down *Adultery*, *Fornication*, and *Uncleanness* in the front; as that in *Mark* 7.21. *Rom.* 1.29. 1 *Cor.* 6. 9. *Gal.* 5.19. *Ephes.* 5.3 1 *Thes.* 4.3,4,5. *Heb.* 12.16. *Jam.* 2.11. 1 *Pet.* 2.11. 2 *Pet.* 2.10.

From this I gather, that the *Sin* of *Uncleanness* is a very predominant and master *Sin*, easie to overtake the sinner, as being one of the first that is ready to offer it self at all occasions, to break the Law of God.

Secondly, I observe, that this *sin* is committed unawares to many, even so soon as a man hath but looked upon a woman. *I say unto you*, saith Christ, *that whosoever looketh on a woman to lust, or desire after her, he hath already committed Adultery with her in his heart*, Mat. 5.28.

This sin of uncleanness, I say, is a very taking *sin*, it is natural above all sins to mankind; and as it is most natural, so it wanteth not tempting occasions, having objects for to look on in every corner: where-

wherefore there is need of a double and trible watchfulness in the soul against it. It is better here to make a covenant with our eyes, like *Job*, (*Job* 31.1.) than to let them wander to God's dishonour, and our own discomfort.

There are these three things which discover a man or woman too much inclining to the uncleanness of their own heart.

The first is a wanton eye, or an eye that doth secretly effect it self with such objects as are tickling of the heart with the thoughts of immodesty and uncleanness. *Isaiah* calls this *a wanton eye*; and *Peter*, *an eye full of adultery, that cannot cease from sin*, 2 *Pet.* 2. 14. *Isa.* 3. 16. This is that also which Christ calleth, *an evil eye*; and *John*, the *lust of the flesh*, and *of the eyes*, and doth defile those who are not very watchful over their own hearts, *Mark* 7.22. 1 *John* 2. 16.

This *wanton eye*, is that which the most holy Saints should take heed of, because it is apt to seize upon them also. When *Paul* bids *Timothy* beseech the younger women

women to walk as becomes the Gospel, he bids him do it with all *Purity*: as who should say, take heed that while thou instructest them to holiness, thou thy self be not corrupted with the lust of thy eye, 1 *Tim*. 5. 1, 2.

Oh! how many souls in the day of God, will curse the day that ever they gave way to a wanton eye!

2. The second thing that discovereth one much inclining to the lusts of uncleanness, it is *wanton* and *immodest talk*; such as that brazen-faced Whore, in the seventh of the *Proverbs*, had; or such as they in *Peter*, who *allured, through the lust of the flesh, through much wantonness, those who were clean escaped from them, who live in error*, 2 Pet. 2. 18. *Out of the abundance of the heart the mouth speaketh*: wherefore if we be Saints, let us take heed, as of our eye, so of our tongue, and let not the lust of uncleanness, or of adultery, be once named among us; named among us as becometh Saints, *Ephes*. 5. 3. Mark: let it not be once named. This implies, that the lusts

of

of uncleanneſs are deviliſhly taking; th
will both take the heart with eyes a
tongue; Let it not be once named amo
you, *&c.*

Thirdly, Another thing that beſpeak
a man or a woman inclining to wanto
neſs & uncleanneſs, it is an adorni
themſelves in *light* and *wanton Appare*
The attire of an Harlot is too frequent
in our day, the attire of Profeſſors;
vile thing, and argueth much wanto
neſs and vileneſs of affections. If tho
that give way to a wanton eye, wanto
words, and immodeſt apparel, be n
Whores, &c. in their hearts, I know no
what to ſay. Doth a wanton eye argu
ſhamfacedneſs? doth wanton talk argu
chaſtity? and doth immodeſt apparel
with ſtretched-out necks, naked breaſts
a made ſpeech, and mincing gates, &
argue mortification of luſts?

If any ſay that theſe things may a
gue pride aſwell as carnal luſts. Well
but why are they proud? is it not t
trick up the body? And why do they wi
pride trick up the body, if it be no

to provoke both themselves and others to lusts: God knoweth their hearts without their outsides; and we know their hearts by their outsides.

My Friends, I am hear treating of *Good Works*, and perswading you to fly those things that are henderances to them: wherefore bear with my plainness when I speak against *Sin*; I would strike it through with every word, because else it will strike us through with many sorrows, 1 *Tim.*6.9,10.

I do not treat of *Good Works*, as if the doing of them would save us (for we are justified by his Grace according to the hope of Eternal Life) yet our sins and evil works will lay us obnoxious to the Judgements both of God and man. He that walketh not uprightly, according to the truth of the Gospel, is like to have his peace assaulted often, both by the Devil, the Law, Death and Hell; yea, and is like to have God hide his face from him also, for the iniquity of his covetousness, *Isa.*57.17.

How can he that carrieth himself basely

ly

ly in the sight of men, think he yet wel
behaveth himself in the sight of God
and if so dim a light as is in man, c
justly count thee as a transgressor, ho
shall thy sins be hid from Him, whose ey
lids try the Children of men? *Psal.* 11.

'Tis true, Faith without works justi
fies us before God: yet that Faith th
is alone, will be found to leave us sinne
in the sight both of God and man, *Rom.*
28. & 4.5. *Jam.* 2, 18. And though th
addest nothing to that which saveth th
by what thou canst do, yet thy righteou
ness may profit the Son of man,
also saith the Text; but if thou shalt
so careless as to say, what care I for bei
righteous to profit others; I tell the
that the love of God is not in thee, *J*
35. 18. 1 *Joh* 3. 17. 1 *Cor.* 13. 1, 2, 3.

Walk therefore in Gods wayes, and d
them, for this is your wisdom and yo
understanding in the sight of the Na
ons, which shal hear of all these statut
and say, This great Nation is a wise
understanding People, *Deut.* 4. 6.

The Third Observation.

Every Believer should not only take
od that their *works be good*, and so for
e present do them, but should careful-
study to maintain them; that is, to
ep in a continual exercise of them.
It is an easier matter to begin to do
od, than it is to continue therein: and
e reason is, there is not so much of
Christians cross in the beginning of a
rk, as there is in a continual, hearty,
nscientious practice thereof. There-
e Christians have need, as to be pres-
d to do good, so to continue the work;
n by nature, is rather a hearer than a
er, *Athenian* like, continually list-
ng after some new thing; seeing ma-
things, but observing nothing, *Acts*,
7,20, *Isa.*42.20. It is observable, that
er Christ had divided his hearers into
ur parts, he condemned three of them
fruitless hearers, *Luke*, 8.5, 6, 7, 8.
h! it is hard continuing believing, con-
nuing loving, continuing resisting all

that

that oppoſeth: we are ſubject to be we
ry of well-doing, *Gal.*6,9. to pluck o
right eyes, to cut of right hands a
right feet, is no pleaſant thing to fle
and blood; and yet none but theſe ſha
have the Promiſe of Life, becauſe no
but theſe will be found to have the ef
ctual work of God's Grace in their ſoul
If ye continue in my Word, then are you
Diſciples [*indeed*] Mat.18.8,9. & 24.1
John 8.31. And hence it is that you fi
ſo many *ifs* in the Scripture about me
happineſs; as *if* you be Sons, then Hei
and *if* you continue in the Faith; and
we hold the beginning of our confiden
ſtedfaſt to the end, *Rom.* 8.17. *Col.*1.2
Heb. 3.14. not that their continuing
the way of God is the cauſe of the wo
being right, but the work being right ca
ſeth the continuance therein: As Jo
ſaith in another place, *They went out fr*
us, becauſe they were not of us; for had t
been of us, [*no doubt*] ſaith he, *they wo*
have continued with us, 1 John 2.19.

But I ſay, where the work of God i
deed is ſavingly begun, even there
flesh

ſh, corruption, and the body of death oppoſe it: Therefore ſhould Chriſti- take heed, and look that againſt theſe poſites, they maintain a continual rſe of *Good Works* among men.

Beſides, as there is that in our own wels that oppoſeth *goodneſs*, ſo there is e Tempter, the wicked one, both to imate theſe luſts, and to joyn with em in every aſſault againſt every ap- rance of God in our ſouls. And hence is that he is called the *Devil*, the *Ene-* , the *Deſtroyer*, and him that ſeeks con- ually to devour us, 1 *Pet.* 5. 8.

I need ſay no more but this, He that ll walk like a Chriſtian indeed, as he all find it is requiſit, that he continue *Good Works*; ſo his continuing there- will be oppoſed: if therefore he will ntinue therein, he muſt make it his ſineſs, to ſtudy how to oppoſe thoſe t oppoſe ſuch a life, that he may con- ue therein.

Now then to help in this, here fitly mes in the laſt Obſervation; to wit, That the beſt way both to provoke our ſelves

selves and others to *Good Works*, it is to be often affirming to others, *The Doctrine of Justification by Grace*, and to believe it our selves. *This is a faithful Saying, these things I will that thou affirm constantly, that those which have believed in God might be careful to maintain Good Works.*

I told you before, that *Good Works* must flow from *Faith*: and now I tell you that the best way to be fruitful in them is to be much in the exercise of the Doctrine of *Justification by Grace*; and these both agree: for as *Faith* animates *Good Works*, so the *Doctrine of Grace* animates *Faith*: Wherefore, the way not to be rich in *Good Works*, it is to be rich in *Faith*; and the way to be rich in *Faith* is to be conscientiously affirming the Doctrine of *Grace* to others, and believing it our selves.

First, To be constantly affirming it to others. Thus *Paul* tells *Timothy*, that he put the *Brethren* in mind of the Truth of the *Gospel*, he himself should not only be a good Minister of Christ, but should be nourished up in the *words of Faith*, and of *good Doctrine*, 1 Tim. 4. 6.

It is the Ordinance of God, that Chri-
ns should be often asserting the things
God each to others; and that by their
doing, they should edifie one ano-
r, *Heb.* 10.24,25. 1 *Thes.* 5.11.
The Doctrine of the Gospel is like the
w, and the small Rain, that distilleth
n the tender grass, wherewith it doth
rish, and is kept green, *Deut.* 32. 1.
Christians are like the several flowers
Garden, that have upon each of them
Dew of Heaven, which being sha-
with the Wind, they let fall their
w at each others roots, whereby they
joyntly nourished, and become nou-
ers of one another.
For Christians to commune savorily of
's matters one with another, it is as
they opened to each others Nostrils
es of perfume. Saith *Paul* to the
rch at *Rome*, *I long to see you, that I
impart unto you some spiritual Gift, to
nd you may be established*; that is, *that
y be comforted together with you, by the
al Faith both of you and me*, Rom. 1.
12.

Christi-

Christians should be often affirming the *Doctrine of Grace*, and *Justification* by it, one to another.

Secondly, As they should be thus doing, so they should live in the *power* of themselves: they should by Faith suck and drink in this Doctrine, as the good ground receiveth the Rain; which being done, forthwith there is proclaimed *Good Works*. *Paul* to the *Colossians* saith thus: *We give thanks to God, and the Father of our Lord Jesus Christ, praying always for you, since we heard of your Faith in the Lord Jesus, and love to all the Saints: for the hope which is laid up in Heaven for you, whereof ye heard before in the Word of the Truth of the Gospel, which is come unto you, as it is also in all the World, and bringeth forth fruit as it doth also in you.* But how long ago? Why, *since the day ye heard it*, saith he, *and knew the Grace of God in Truth*, Col. 1. 3, 4, 5, 6.

Apples and Flowers are not made by the Gardner, but are an effect of his planting and watering: plant in the heart good Doctrine, and let it be wa-

ed with the Word of Grace; and as the effect of that, there is the fruits of Holiness, and the end everlasting Life, *Rom.* 6. 22.

Good Doctrine is the Doctrine of the Gospel, which sheweth to men that God cloatheth them with the * Righteousness of his Son, freely, and maketh him with all his benefits over to them; by which free gift the sinner is made righteous before God; and because he is so, therefore there is infused a principle of Grace into the heart, whereby it is both quickned, and bringeth forth fruit * *Rom.* 3. 21, 22, 23, 24, 25. 1 *Cor.* 1. 30. 2 *Cor.* 5. 21. * *John* 1. 16.

Now then, seeing *Good Works* do flow from Faith, and seeing Faith is nourished by an affirming of the Doctrine of the Gospel, *&c.* take here these few Consolations from the Doctrine of the Gospel, for the support of thy Faith, that thou mayest be indeed fruitful and rich in *Good Works*.

First, The whole Bible was given for this very end, that thou shouldst both

believe this Doctrine, and live in th
comfort and sweetness of it: *For wha
soever things was written afore-time, wa
written for our learning, that we through
patience and comfort of the Scriptures migh
have hope*, Rom. 15.4. John 20.31.

Secondly, That therefore every Pro
mise in the Bible is thine, to strengthen,
quicken, and incourage thy heart in be
lieving.

Thirdly, Consider that there is no
thing that thou dost, can so please God a
believing: *The Lord takes pleasure in them
that fear him, in them that hope in his mer
cy*, Psal. 147. 11.

They please him, because they imbrac
his Righteousness, &c.

Fourthly, Consider that all the with
drawings of God from thee, are not f
the weakening, but for the tryal of th
faith; and also, that whatever he su
fereth Satan, or thy own heart, to do,
is not to weaken Faith, *Job* 23. 8, 9.
1 *Pet.* 1.7.

Fifthly, Consider, that believing
that which will keep in thy view
thin

things of Heaven, and Glory; and that which the Devil will be discouraged, sin weakned, and thy heart quickned and sweetned, *Heb.* 11.27. *Jam.* 4.7. 1 *Pet.* 5. 9. *Ephes.* 6.16. *Rom.* 15.13.

Lastly, By believing, the Love of God is kept with warmth upon the heart, and that this will provoke thee continually to bless God for Christ, for Grace, for Faith, Hope, and for all these things, either in God, or thee, that doth accompany Salvation, 2 *Cor.* 2.14. *Psal.* 103.1,2,3,4.

The Doctrine of the forgiveness of sins received by Faith, will make notable work in the heart of a sinner, to bring forth *Good Works*.

But secondly, For as much as there is a body of Death and Sin in every one that hath the Grace of God in this world; and because this body of death will be ever opposing that which is *good*, as the Apostle saith, *Rom.* 7.21. therefore take these few particulars further, for the suppressing that which will hinder a fruitful life.

1. Keep a continual watch over the

wretchedness of thy own heart (not to be discouraged at the sight of thy vileness) but to prevent its wickedness; for that will labour either to hinder thee from doing *Good Works*, or else will hinder thee in the doing thereof; for evil is present with thee for both these purposes; take heed, then, that thou do not listen to that at any time, but deny, though with much struggling, the workings of it to the contrary.

2. Let this be continually before thy heart, that God's eye is upon thee, and seeth every secret turning of thy heart either to or from him: *All things are naked and bare before the eyes of Him with whom we have to do*, Heb. 4. 13.

3. If thou deny to do that *good* which thou oughtest, with what thy God hath given thee; then consider, that though he love thy soul, yet he can chastise, and thy inward man with such troubles, that thy life shall be restless and comfortless. And can also so blow upon thy inward man, that all thou getteth, shall be put in a Bag with holes, *Psal.* 39. 11. *Hag.* 1. 6.

And set the case he should license but one Theef among thy Substance, or one spark of Fire among thy Barns, how quickly might that be spent ill, and against thy will, which thou shouldst have spent to God's glory, and with thy will? and I tell thee further, that if thou want a heart to do good when thou hast about thee, thou mayest want comfort in such things thy self from others, when thine is taken from thee. See *Judg.* 1.6,7.

4. Consider that a life full of *Good Works*, is the only way, on thy part, to answer the Mercy of God extended to thee; God hath had mercy on thee, and hath saved thee from all thy distresses; God hath not stuck to give thee his Son, his Spirit, and the Kingdom of Heaven: saith Paul, *I beseech you therefore by the Mercies of God, that you present your bodies a living Sacrifice to God, holy, acceptable, which is your reasonable service*, Rom. 12.1. See Mat. 18.32,33.

5. Consider that this is the way to convince all men, that the Power of God's things hath taken hold of thy heart (I

speak to them that hold the head) and say what thou wilt, if thy faith be not accompanied with a holy Life, thou shalt be judged a withered branch, a wording professor, salt without savour, and as lifeless as a sounding Brass, and a tinckling Cymbal, *Joh.* 15. *Mat.* 5. 13. 1 *Cor.* 13. 1, 2. For, say they, shew us your faith by your works, for we cannot see your hearts, *Jam.* 2. 18.

But I say on the contrary, if thou walk as becomes *thee* who art saved by Grace, then thou wilt witness in every mans Conscience, that thou art a good Tree; now thou leavest guilt on the heart of the wicked, 1 *Sam.* 24. 16, 17. now thou takest off occasion from them that desire occasion, and now thou art clear from the blood of all men, 2 *Cor.* 11. 12. *Acts* 20. 26, 31, 32, 33, 34.

This is the Man also that provoketh others to *Good Works: The ear that heareth such a man, shall bless him; and the eye that seeth him, shall bear witness to him.*

Surely, saith David, *he shall never be moved: The Righteous shall be had in ever-*

lasting

lasting remembrance, Heb. 10. 24. Job 29. 11. Psal. 112. 6.

6. Again, the heart that is fullest of *Good Works*, hath in it least room for Satans temptations; and this is the meaning of *Peter*, where he saith, *Be sober, be vigilant*; that is, be busying thy self in Faith and Holiness, *for the Devil, your adversary, goeth about like a roaring Lyon, seeking whom he may devour*, 1 Pet. 5. 8. He that walketh *uprightly*, walketh *safely*; and they that add to *Faith, Vertue*; to *Vertue, Knowledge*; to *Knowledge, Temperance*; to *Temperance, Brotherly-kindness*; and to *these Charity*, and that *abounds* therein, he shall neither be *barren* nor *unfruitful*; he shall never *fall*, but so an *entrance* shall be ministred to him abundantly, into the *everlasting Kingdom of our Lord and Saviour Jesus Christ*, 2 Pet. 1. 5, 6, 7, 8, 9, 10. Prov. 10. 9.

7. The Man who is fullest of *Good Works*, he is fittest to live, and fittest to die: *I am now* (at any time) *ready to be offered up*, saith fruitful Paul, 2 Tim. 4. 6. Whereas he that is barren, he is nei-

ther fit to live, nor fit to dye: to dye, he himself is convinced he is not fit; and to live, God himself saith he is not fit; *Cut him down, why doth he cumber the ground?* Luke 13. 7.

Lastly, Consider, to provoke thee to *Good Works*, thou shalt have of God, when thou comest to Glory, a reward for every thing thou dost for him on Earth. Little do the People of God consider, how richly God will reward, what from a right principle, and to a right end, is done for Him here; not a bit of bread to the poor, nor a draught of water to the meanest of them that belong to Christ, or the loss of a hair of your head, shall in that day go without its reward, *Luke* 14. 13, 14. *Mat.* 10. 42.

For this light affliction (and so all other pieces of self-denyal) *which is but for a moment, worketh out for us a far more exceeding and eternal weight of Glory*, 2 Cor. 4. 17.

I tell thee Christian, be but rich in *Good Works*, and thou shalt have more then Salvation; thy Salvation thou hast freely by Grace through Christ, without

works,

works, *Ephes.*2.8,9,10. but now being justified and saved, and as the fruits thereof, reviewed by the holy Ghost; after this, I say, thou shalt be rewarded for every work that proves good; *For God is not unrighteous to forget your works and labour of love, which you have shewed to his Name, in that you have ministred to his Saints, and do minister*, Heb. 6.10. 1 Cor. 3.14.

Moses counted the reward that he was to have, for a short suffering with the People of God, of greater worth, than the Treasures of *Egypt*, the smiles of the King, or the honour of his Kingdom, *Heb.*11.25,26,27.

In a word, Let the disappointments that do and shall most surely befall the fruitless Professors, provoke thee to look with all diligence to thy standing.

The fruitless Professor must meet with disappointments.

For *First*, Such a one is but deceived and disappointed touching the *Work of Grace* he supposeth to be in his heart, he thinks he is a Christian, and hath Grace,

as Faith, Hope, and the like, in his soul, yet no fruits of these things manifest themselves in him; indeed his tongue is tipt with a talk and tattle of Religion; poor man, poor empty man! faith without works is dead; thy hope shall be as the giving up of the Ghost; thy gifts with which thy soul is possessed, are but such as are common to Reprobates; thou art therefore disappointed, God reputeth thee still but wicked, though thou comest and goest to the place of the Holy, *Jam.* 2. 19,20. *Job* 11.20. 1 *Cor.* 13.1,2,3.

Secondly, Therefore all thy joy and comfort must needs fall short of saving comfort, and so leave thee in the sins notwithstanding; thy joy is the joy of the * Pharisees, and thy gladness as that of * *Herod*; and the longest time it can last, it is but a Scripture * moment * *Joh.* 5. 33. * *Mark* 6.20. * *Job* 20.5. Alas, in all thy gladness and content with thy Religion, thou art but like the Boy that plays with Brass instead of Gold; and with Counters instead of that which will go for currant Coin. Thus, *if a man think*

him-

himself to be something, when he is nothing, he deceiveth or disappoints himself, Gal. 6. 3.

Thirdly, This is not all, but look thou certainly for an eternal disappointment in the Day of God, for it must be; thy lamp will out at the first sound the trump of God shall make in thine ears; thou canst not hold up at the appearance of the Son of God in his Glory; His very looks will be to thy *profession*, as a strong wind is to a blinking candle, and thou shalt be left only to smoak.

Oh the *alteration* that will befall a foolish virgin! she thought she was happy, and that she should have received happiness with those that were right at the heart; but behold the contrary, her lamp is going out, she is now to seek for saving Grace, when the time of Grace is over; her Heaven she thought of, is proved a Hell, and her God is proved a Devil; God hath cast her out of his presence, and claps the door upon her; she pleads her profession, and the like, and she hath for her answer repulses

repulses from Heaven : *So are the paths of all that forget God, and the Hypocrites hope shall perish; whose hope shal be cut off, and whose trust shall be the Spiders web; though he leun upon his house, it shall not stand, he shall hold it fast, but it shall not indure,* Mat. 25. 1, 2, 3, 4, 5, 6, 7, 8, 9. Luke 13. 25, 26, 27, 28. Job 8. 13, 14, 15.

Take heed therefore; thy Soul, Heaven and Eternity, lies at stake; yea, they turn either to thee or from thee upon the hinge of thy Faith; if it be right, all is thine; if wrong, then all is lost, however thy hopes and expectations are to the contrary; *For in Christ Jesus neither Circumcision availeth any thing, nor Uncircumcision, but Faith which worketh by Love: Let no man therefore deceive you with vain words, for because of these things, cometh the wrath of God upon the Children of unbelief: For the Earth that drinketh in the rain that cometh oft upon it, and bringeth forth Herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth Briars and Thornes, is*

[rejected]

[rejected] and is nigh unto cursing, whose end is to be burned, Gal. 5. 6. Ephes. 5. 3, 5, 6. Heb. 6. 7, 8.

Objection.

But what shall I do, who am so cold, slothful and heartless, that I cannot find any heart to do any work for God in this World; indeed time was when his Dew rested all night upon my branches, and when I could with desire, with earnest desire, be doing and working for God; but alas now 'tis otherwise.

Answer.

If this be true, thy case is sad, thou art to be pitied, the Lord pitty thee; and for thy recovery out of this condition, I would give thee no other counsel than was given to *Ephesus*, when she had lost her first Love; *Remember*, saith Christ, *from whence thou art fallen, and repent, and do thy first Works*, &c. Rev. 2. 5.

Mark: Thy *first Works*, is, to enter into a serious considering and remembrance from whence thou art fallen: remem-

remember that thou hast left thy God, the stay of thy Soul, and Him without whom there is no stay, comfort, or strength, for thee to either do or suffer any thing in this World: *Without me*, saith He, *you can do nothing*, John 15. 5. A sad condition; the remembrance of this, for certain, is the first step to the recovering a back-sliding heart; for the right remembrance of this doth bring to mind, what loss that soul hath sustained that is in this condition, how it hath lost its former visits, smiles and consolations of God: when thy Conscience was suppled with the Blood of thy Saviour; when every step thou tookest, was, as it were, in Honey and Butter, and when thy heart could meditate terrour with comfort, *Job* 29. 2,3,4,5,6. *Isa.* 33. 14, 15, 16, 17, 18. Instead of which, thou feelest darkness, hardness of heart, and the thoughts of God are terrible to thee, *Psal.* 77. 3. now God never visits thee, or if he doth, it is but as a wayfaring-man, that tarryeth but for a night, *Jer.* 14, 8, 9.

This

This also brings to mind, how the case is altered with thee, touching thy confidence in God for thy future happiness, how uncertain thou now art of thy hopes for Heaven, how much *this* life doth hang in doubt before thee, *Deut.* 28.65, 66.

2. *Remember therefore from whence thou art fallen, and repent.*] These are words well put together; for a solid considering of what I have lost in my declining, will provoke in my heart a sorrow and godly heaviness, whereby I shall be forced to bemoan my condition, and say, *I will go and return to my first Husband, for then it was better with me than now*, Hos. 2.7.

And believe it, the reason of God's standing off from giving thee comfortable communion with himself, it is, that thou mightest first see the difference between sticking close to God, and forsaking of him; and next, that thou mightest indeed acknowledge thy offence, and seek his face, *Hos.* 5. 15. he taketh no pleasure in thy forlorn condition; he had

had rather thou shouldst have Him in thy bosome, only he will have it in his own Way: *He looketh down upon men, and if any say, I have sinned and perverted that which is right, and it profiteth me not, then he will deliver his soul from going down into the Pit, and his life shall see the Light*, Job 33. 27, 28.

3. *Remember from whence thou art fallen, and repent, and do thy first Works.* As there should be a remembring and a repenting, so there should be a hearty doing our *first Works*; a believing as before; a laying hold of the things of Heaven and Glory, as at the first; for now is God returned to thee as before, *Zech.* 1. 16. and though thou mayest, through the loss of thy locks, with *Samson*, be weak at the first, yet in short time thy hair will grow again; that is, thy former experience will in short space be as long, large and strong as in the former times; indeed at the first thou wilt find all the wheels of thy soul rusty, and all the strings of thy heart out

tune; as also, when thou first be-
nnest to stir, the dust and filth of thy
art will, like smoak, trouble thee
om that clear beholding the Grace
thy God, and his Love to thy Soul;
t yet wait, and go on, and though
ou findest thy self as unable to do
y thing as thou formerly couldst,
t I say, up and be doing, and the
ord will be with thee, for he hath
t despised the day of thy small things,
Chron. 22. 16. *Zech.* 4. 10.

I know thou wilt be afflicted with a
ousand temptations to drive thee to
spair, that thy Faith may be faint, &c.
t against all them set thou the Word
God, the Promise of Grace, the
ood of Christ, and the Examples of
od's Goodness to the great Back-
ders, that are for thy encouragement
corded in the Scriptures of Truth;
d remember, that turning to God
er back-sliding, is the greatest piece
service thou canst do for him, and
greatest honour thou canst bring to
Blood of Christ; and know fur-

ther,

ther, that God, to shew his willing re
ception of so unworthy a creature, saith
*There shall be joy in Heaven at thy Con
version to him again*, Luke 15.7,10.

To Conclude.

If thou yet, notwistanding wh
hath been said, dost remain a Back
slider.

First, Then remember that tho
must die; and remember also, th
when the Terrours of God,
Death, and a Backslidden hear
meet together, there will be s
work in that Soul; this is the ma
who hangeth tilting over the mou
of Hell, while Death is cutting t
thred of his life.

Secondly, Remember, that thou
God doth sometimes, yea, ofte
receive Backsliders, yet it is n
alwayes so: *Some draw back un*

Pere

erdition, for because they have ung up God, and would none of Him, he in Justice flings up them nd their Souls for ever, *Prov.*1.24, 5,26,27,28.

I have observed, that sometimes God, as it were in revenge for injury done him, doth snatch away bules in the very nick of their ackfliding; as he served *Lot's Wife* when he turned her into *a Pillar of Salt*, even while she was looking over her shoulder to *Sodom*, *Gen.* 19. 26. an example that very Backslider should remember with astonishment, *Luke* 17.32.

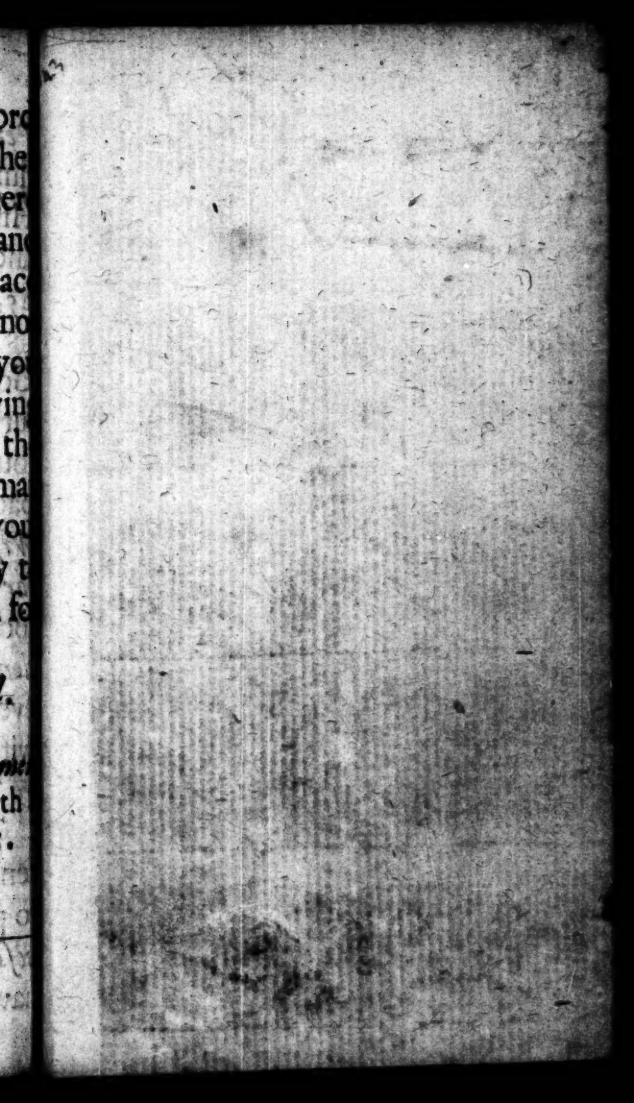
Thus have I in few words, written to you (before I die) a word to provoke you to *Faith* and *Holiness*, because I desire that you may have the Life that is laid up for all

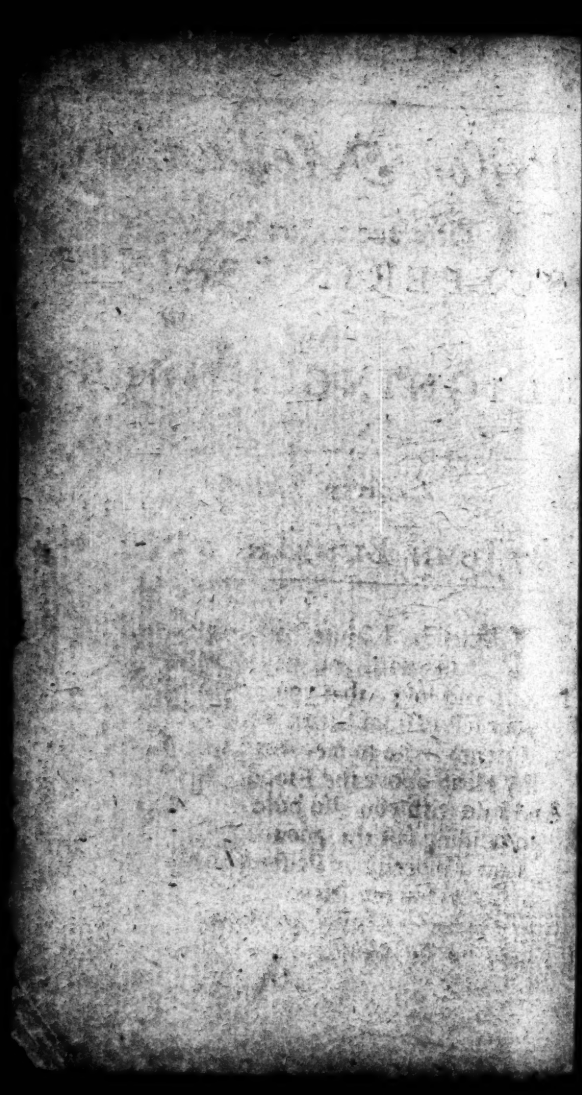
all them that believe in the Lord Jesus, and love one another when I am deceased; though there I shall rest from my labours, and be in *Paradise*, as through Grace I comfortably believe, yet it is not there, but here, I must do you good; wherefore I not knowing the shortness of my life, nor the hinderance that hereafter I may have of serving my God and you, I have taken this opportunity to present these few lines unto you for your edification.

Farewel.

From my place of Confinement in Bedford, *this* 17th *the* 4th *Month*, 1663.

THE END.





Prison-Meditations,

Directed to the Heart of

SUFFERING SAINTS

And

REIGNING SINNERS:

By JOHN BUNYAN, a Prisoner.

FRiends, I salute you in the Lord,
and wish you may abound,
faith and love, that you may ward
your selves from Satans wound.
Friends write to me, that I would hold
my Head above the Flood,
nd I do wish you also bold
in holding fast the good.
I am (indeed) in Prison (now)
in Body, but my Mind
free to study Christ, and how
unto me he is kind.

4. For though men keep my outward man
within their locks and bars;
Yet by the Faith of Christ I can
mount higher than the Stars.

5. Their *Fetters* cannot *Spirits* tame,
nor tie up God from me:
My Faith and Hope they cannot lame,
above them I shall be.

6. I *here* am very much refresht,
to think when I was out,
I preached Life, and Peace, and Rest,
to Sinners round about.

7. My business then, was souls to save,
by preaching Grace and Faith,
Of which the comfort now I have,
and have it shall till death.

8. They were no *Fables* that I taught
devil'd by cunning men,
But God's *own* Word, by which were *caught*,
some sinners now and then.

9. Whose souls by it were made to see
the evil of their sin;
And need of Christ to make them free
from death, which they were in.

10. And now those very hearts, that then
were foes unto the Lord,
Embrace his Christ and Truth, like men
conquered by his Word.

11. I hear them sigh, and groans and cry,
for grace to God above:
They loath their sin, and to it die
tis holiness they love.

12. Thi

12. This was the work I was about
when hands on me they laid
'Twas *this* from which they pluck'd me out
and vilely to me said,
13. You Heretick, Deceiver, come
to Prison you must go,
You Preach abroad, and keep not home,
you are the Churches foe.
14. But having peace within my soul,
and truth on every side,
I could with comfort them controul,
and at their charge deride.
15. Wherefore to prison they me sent,
where to this day I lie;
And can with very much content
for my profession die.
16. The prison very sweet to me
hath been, since I came here,
And so would also hanging be,
if God will there appear.
17. Here dwells good Conscience, also Peace
here be my garments white,
Here, though in Bonds, I have Release
from Guilt, which else would bite.
18. When they do talk of Banishment,
of Death, or such like Things,
Then to me God sends hearts content,
that like a Fountain springs.
19. Alas, they little think what peace
they help me to, for by
Their rage my comforts do encrease,
bless God therefore do I.

20. If they do give me gall to drink,
then God doth sweetning cast,
So much thereto, that they can't think
how bravely it doth taste.
21. For as the Devil sets before
me heavines and grief,
So God sets Christ and Grace much more,
whereby I take relief.
22. Though they say then, that we are fools,
because we here do lie;
I answer, Goals are Christ his Schools,
in them we learn to die.
23. 'Tis not the baseness of this state
doth hide us from God's face,
He frequently, both soon and late
doth visit us with grace.
24. Here comes the Angels, here come Saints,
here comes the Spirit of God
To comfort us in our restraints
under the wickeds Rod
25. God sometime visits Prisons more
than Lordly Palaces.
He often knocketh at our door,
when he their houses miss.
26. The truth and life of heav'nly things,
lifts up our hearts on high,
And carries us on Eagles wings,
beyond carnality.
27. It takes away those clogs that hold
the hearts of other men,
And makes us lively strong and bold
thus to oppose their sin.

28. By

28. By which means God doth frustrate,
that which our foes expect;
Namely our turning the *Postate*,
like those of *Judas* sect.
29. Here comes to our remembrance,
the troubles good men had;
Of old, and for our furtherance,
their joys, when they were sad.
30. To them that here for evil lie,
the place is comfortless,
But not to me, because that I,
lie here for righteousness.
31. The *Truth* and *I*, were both here cast
together, and we do
Lie arm in arm, and so hold fast,
each other; This is true.
32. This Goal to us, is as a Hill,
from whence we plainly see
Beyond this World; and take our fill,
of things that lasting be.
33. From hence we see the emptiness,
of *all* this World contains;
And here we feel the blessedness,
that for us yet remains.
34. Here we can see how all men play
their parts, as on a Stage:
How good men suffer for God's way,
and bad men at them rage.
35. Here we can see, who holds *that* ground,
which they in *Scripture* find;
Here we see also, who turns round,
like *Weathercocks* with' Wind.

36. We can also from hence behold
how *seeming* Friends appear
But *Hypocrites*, as we are told
in Scripture every where.
37. When we did walk at liberty,
we were deceiv'd by them,
Who we, from hence, do clearly see
are vile deceitful men.
38. These Policitians that profest
for base and worldly ends,
Do now appear to us at best
but Machiwilian friends.
39. Though men do say, we do disgrace
our selves by lying here,
Among the Rogues, yet Christ our face
from all such filth will clear.
40. We know there's neither flout nor frown
that we now for him bear
But will add to our heavenly Crown,
when he comes in the air.
41. When he our righteousness forth brings
bright shining as the day,
And wipeth off those slandrous things,
that scorners on us lay.
42. We sell our earthly happiness
for heavenly house and home;
We leave this world because 'tis less,
and worse than that to come.
43. We change our drossie Dust for Gold,
from Death to Life we fly:
We let go Shadows, and take hold
of Immortality.

14. We trade for that which lasting is,
and nothing for it give;
But that which is already his;
by whom we breath and live.
15. That liberty we lose for him,
sickness might take away:
Our goods might also, for our sin,
by Fire or Theeves decay.
16. Again, *we* see what Glory 'tis,
freely to bear our *Cross*
For *him*, who for us took up *his*,
when he *our* Servant was.
17. I am most free, that men should see
a hole cut through mine ear;
If others will ascertain me,
they'l hang a *Jewel* there.
18. *Just* thus it is, we suffer here
for him a little pain.
Who, when he doth again appear,
will with him let us raign.
19. If all must either die for sin,
a death that's natural;
Or else for Christ, 'tis best with him,
who for the *last* doth fall.
20. Who now dare say, we throw away
our goods or liberty,
When God's most holy Word doth say,
we gain thus much thereby.
21. Hark yet again, you carnal men,
and hear what I shall say,
In your own dialect, and then
I'l you no longer stay.

52. You talk sometimes of valour much,
and count such bravely man'd,
That will not stick to have a tutch
with any in the land.
53. If these be worth commending, then,
that vainly shew their might;
How dare you blame those holy men
that in God's quarrel fight?
54. Though you dare crack a cowards crown,
or quarrel for a pin;
You dare not on the wicked frown,
nor speak against their sin.
55. For all your spirits are so stout,
for matters that are vain:
Yet sin besets you round about,
you are in Satan's chain.
56. You dare not for the truth engage,
you quake at prisonment;
You dare not make the *Tree* your stage
for Christ *that* King potent.
57. Know then true valour *there* doth dwell,
where men engage for God,
Against the Devil, Death and Hell,
and bear the wicked's rod.
58. These be the men that God doth count
of high and noble mind;
These be the men that do surmount
what you in nature find.
59. First, they do conquer their own hearts,
all worldly fears, and then,
Also the Devils firy darts,
and persecuting men.

60. They

50. They conquer when they thus do fall,
they kill when they do die:
They overcome *then* most of all,
and get the victory.

51. The worldling understands not this,
'tis clear out of his sight:
Therefore he counts this world his bliss,
and doth our glory slight.

52. The Lubber knows not how to spring
the nimble Footmans stage;
Neither can Owls, or Jack-daws sing,
if they were in the Cage.

53. The Swine doth not the *Pearls* regard,
but them doth slight for *Graines*,
Though the wise Merchant labours hard
for them with greatest paines.

54. Consider man, what *I* have said,
and judge of things aright;
When all mens Cards are fully plaid,
whose will abide the light?

55. Will *those*, who have us hither cast?
or *they* who do us scorn?
Or *those* who do our houses wast?
or *us*, who this have born?

66. And let us count those things the best,
that best will prove at last;
And count such men the only blest,
that do such things hold fast.

67. And what though they, us dear do cost,
yet let us buy them so;
We shall not count our labour lost,
when we see others woe.

68. And let Saints be no longer blam'd,
by Carnal Policy;
But let the wicked be asham'd,
of their Malignity.

FINIS.